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Calvinist Contact

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Theology of resistance opposes forces of death, says German theologian

Paul De Groot

EDMONTON — Most Christians, reading the opening words of the New Testament, skip quickly through them. They quickly tire of all the begats: "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Pares and Zara of Thamar; and Pares begat Esrom; and Esrom begat Aram; and Aram ...."

But for Jurgen Moltmann, a leading German Protestant theologian, the 42 generations from Abraham to Jesus represent a way of looking at the world which has been sadly lost.

Generational contract

Speaking at Newman Theological College recently, Moltman said modern society has broken "the generational contract."

That unwritten contract says "parents care for children when they are small and need help and children care for parents when they are old and need help." It also says that one generation must pass land, water and air to the next in the condition in which it found it.

"Mankind cannot survive if this generational conflict is broken by one generation."

But today's industrial societies operate with a "great egoism."

They pile up debt to give themselves services and advantages. Coming generations will pay for them. They

See **CREATION** — p. 3.

Thinkbit

"The more outrageous a person's behaviour, the more likely that disapproval will come as a shock to him or her."

From: an article in *Change* by William E. Vandament

Canadian heads international federation for agriculture

Photo: Anne Hutten

Glenn Flaten (r) talking to a Nova Scotia egg producer.

Anne Hutten

KENTVILLE, N.S. — Glenn Flaten is well-known to the agricultural community in Canada, from his years as president of the Saskatchewan Federation of Agriculture and later, the Canadian Federation. During a recent meeting of turkey producers in Nova Scotia, he described his work as president of the International Federation of Agricultural Producers, an organization formed in 1946 and now representing some 70 nations.

Flaten said the IFAP is still weak in East-Bloc countries, but it has Poland and Hungary as members. About 40 per cent are from developing countries, 60 per cent from the industrialized world.

IFAP is a forum for representatives of agricultural organizations, to discuss the issues and to understand what's happening worldwide. It's the only international group to represent agriculture at meetings of such prominent bodies as the World Health Organization, the World Bank, etc.

Low budget

IFAP runs on a budget of only $600,000 per year, with nine staffers at its France headquarters. It has six committees, each dealing with a specific area such as grains, livestock and meats, sugar, or dairy products.

One committee looks at what's happening in Africa, with another planned to deal with Asian concerns. GATT (the General Agreement on Tariffs and Trade) is a major concern, with IFAP officials recognizing the varied positions of farm groups in their meetings with GATT officials.

Among the concerns discussed by IFAP is the so-called PSE, or producer subsidy equivalent, used by some countries to measure what they perceive to be subsidies. For example, it might measure the difference between the Canadian price of turkey and its value across the border; that difference could be construed as a subsidy, by PSE standards. This kind of thinking could seriously hurt Canadian farmers, if accepted as normative in the free trade deal with the U.S.A.

Increase of trade blocs

There are several other trade blocs developing around the world, said Flaten. The European Economic Community plans a totally free flow of trade between its 12-member nations by 1992; they can supply almost all their own needs in terms of food and professional expertise; they are issuing EEC passports, and are discussing a common currency.

The Australia-New Zealand trade pact appears to be functioning well, with New Zealand planning to phase out wheat production because Australia does it better. A Pacific Rim trade bloc is under discussion.

Environmental issues are becoming far more prominent, says Flaten, including animal welfare. Holland already places restrictions on livestock production, limiting the number of animals in relation to the land area available for manure dispersal. Livestock housing is also closely regulated.

See **MANY** — p. 6

Evangelical growth makes passive citizens in Guatemala

Robert VanderVennen

TORONTO — Phenomenal growth in Pentecostal churches in Guatemala has brought dramatically changed politics in the country, says Brooks Larmer in *The Christian Science Monitor*.

The Pentecostals shun political and social activism to improve their lot because their faith teaches them to accept suffering in this world in order to be saved by Jesus in the world to come. They believe that the governing powers are right because they are ordained by God.

This suits the government just fine, and especially the army, which is the real power in the country. Larmer says that the army has persecuted the Roman Catholic church while giving special privileges to the more passive, right-wing evangelical sects. A former army colonel is quoted as saying that when he was in charge of replacing hundreds of rural teachers who had been killed or who had fled, "we named 100 per cent evangelicals because we knew they wouldn't cause problems."

Evangelical growth through American missions

Thirty years ago evangelical Christians made up only two per cent of the population, but today 35 per cent of

See **CATHOLICS** — p. 2

Photo: The Christian Science Monitor

Sidewalk evangelist in Guatemala

In this issue:

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Catholics in Guatemala are seen as leftists

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Guatemalans are evangelical Christians, nearly three million in a nation of 8.3 million people, according to the Association of Evangelical Ministers.

Guatemala's devastating earthquake in 1976 brought massive emergency relief by evangelical Christian missions in the United States, accompanied by zealous evangelism. The gospel brought was a simplified Christianity that encouraged people to find inside the church an emotional escape from their troubles, and then focus on a beautiful future in heaven. The churches also emphasized the importance of the individual, of miraculous healing, and of strict moral living, which was especially attractive to the wives of philandering and drinking husbands.

Trauma of division

At the same time, people received new hope and meaning for their lives as they gave themselves to Jesus Christ, says Gary Nederveld, Director of Foreign Programs of Christian Reformed World Relief, which currently works in Guatemala through the Presbyterian church in that country.

Nederveld adds that the basic struggle in Guatemala is between the Latinos and the indigenous people, that is, between the holders of power who tend to be descendants of Spanish settlers and the native people, who have their own governance structures.

Dozens of Catholic churches were seized and turned into sandbagged garrisons, and hundreds of Catholic catechists and priests were killed in highland areas where revolutionary guerrillas are fighting the army, say Catholic observers. They say that hundreds of thousands of Catholics suddenly found it safer to become devout evangelicals.

Evangelicals say that the reasons for conversions are rather different. They say that the trauma of war showed them that man couldn't create heaven on earth. "We must accept the suffering of this world in order to be saved by Jesus Christ in the world to come," says Rev. Juan Cedillo, pastor of a fast-growing evangelical church in a war-torn area, as quoted by Larmer.

Progressive Catholic churches and their leaders are seen as leftist and are loosely associated with communism, Russia, and Nicaraguan Marxism, says Rev. James Dekker, Christian Reformed pastor in Edmonton, who lived in Guatemala from 1979 to 1982 while a missionary there. In a country heavily influenced by American military and missionary support, the people tend to think that God's Kingdom and the United States are about the same thing. But Dekker also urges us to be careful not to be too sweeping and dogmatic in our generalizations about this very complex country.

To subdue the countryside where there is rebel activity, the army's strategy is to divide and conquer, says Barbara Wood, Associate Director of Canada's Inter-Church Committee on Human Rights in Latin America. She cites the case of a village where one large Catholic church used to embrace all the residents, but now that village has 15 to 20 protestant sects and prayer groups.

The army sets up "model villages" where there is tight central control and the residents need to get permission for all kinds of things. The move to division and individualism fostered by the army and the evangelical churches is in conflict with the underlying Mayan culture which is communal, she says.

The army holds much more power in the country than the national government, says Wood. She says that when army rule gave way to an elected non-military president in 1986, newly-elected President Vinicio Cerezo said at his inauguration that he hoped to obtain 20 per cent of the national power, with the army having 80 per cent. But the president and federal government actually have less than five per cent of the power today, she says.

Protestants in Canada have mixed reactions to the situation in Guatemala where exciting religious revival, largely of a Pentecostal variety, stresses passivity toward social and political improvement in a country where many people are bitterly poor and are oppressed by governing powers whose horrible human rights record became even worse in 1988.

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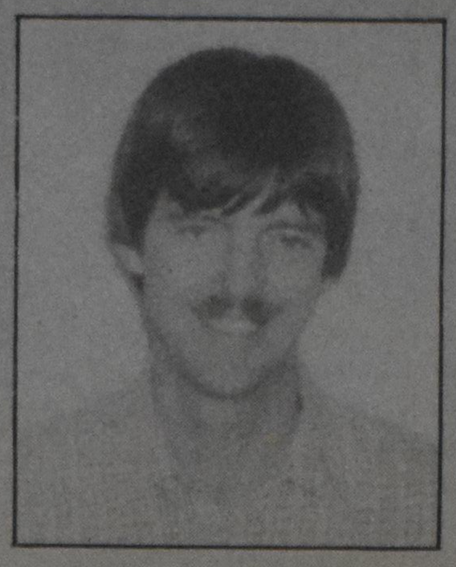
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken.



The manipulators

I once heard an organist from an American evangelical church describe how he could control the length of an altar call: three minutes if he was in a hurry; 45 minutes or more if he needed a challenge. He obviously enjoyed the sporting flavour of this game, but was also awed by the mystical power his music had over spiritual decision-making. He had learned how music can affect its listeners and he used his knowledge for manipulative purposes.

Manipulation is as old as sin. When the serpent sidled up to Eve to ask, "Did the Lord God really say ...", he was trying to, and succeeded in manipulating her. Manipulation has two prerequisites: an understanding of human behaviour and skill in using techniques that control that behaviour. We do it to promote our own interests — to get others to act as we desire.

Approximately half the news we hear is aired through the efforts of behind-the-scenes media manipulators. The February newsletter of the Registered Nurses' Association of Ontario describes how this process works. President Eleanor Ross writes, "As you probably know, RNAO's report on the nursing shortage received province-wide coverage. This didn't happen by accident. RNAO held a major press conference at Queen's Park, Toronto, first ensuring that no major news (barring the unexpected) would break on the day selected and then alerting the media to the importance of the report."

Every group that exists is tooting its horn in some way. News broadcasts inform us of new government policy A, corporation B's economic forecast and secretly leaked document C. Media manipulation is thoroughly interwoven with the news establishment. The competition for free publicity is so fierce that some even announce impending announcements: "The prime minister's office revealed today that the minister for external affairs will make a major policy statement tomorrow morning," thereby ensuring that all the right ears are properly in place.

Is it all bad?

How does a Christian respond? Does all this manipulation have a legitimate place in our lives?

Usually manipulation has negative connotation: manipulators try to deceive us into doing their bidding or subscribing to their point of view. A manipulator does not see human relationships as interactions between creatures made in the image of God, but as competitive struggles for survival in which the wily ones win.

During Jesus' 40 days in the wilderness the devil dropped by with some lesson plans from his textbook of manipulative techniques. "Look, Jesus, here are three short-cuts to fame and prosperity." Each time Christ saw through his schemes and rejected quick "success" for the difficult road of obedience.

Similarly, news-watching requires strong doses of skepticism: is there a hidden agenda or someone's self-interests behind this press release? Have facts and figures been arranged so that they neatly support one side of the argument?

This skepticism must leave room for passionate support. There are times when media manipulation is definitely in the public's interest. The system of news reporting requires one to play the manipulation game for publicity, but this game can be played with integrity and a compassionate concern for justice. One who presents a situation as truthfully as possible, out of a sincere desire to improve a wrong is not using the devil's textbook. We need to hear about pollution problems, good social programs and corruption in high places if justice is to roll on like a river.

We need to hear about Christian alternatives. The devil didn't write the only textbook: the Apostle Paul knew how to enter a strange city and use its systems of communication for bringing God's healing Word. We too should be learning the rules of the media game, and then entering the arena with informed integrity. I believe that the school I work for is a wonderful vehicle of God's grace for hundreds of teenagers, and I wish we could better learn to send that message beyond our walls. I've heard many others express similar desires for other forms of Christian service. Obedient use of our society's systems — isn't that part of being in, but not of, the world?

Syd Hielema teaches English and music at Toronto District Christian High School, and washes the dishes at home.

Pressreview

Carl D. Tuyl

What d'ya do with a drunken sailor? Exxon knew the answer to that question: put him in command of a multi-million barrel oiltanker and see what happens. The resulting mess is an insulting blasphemy against God's good creation.

★★★★

We're being set up for hefty tax increases. Monsieur put on his solemn face and announced that the continuation of deficit budgeting was unfair and unacceptable. Higher taxes and cutbacks in government services are the government's solution. We all knew it had to be done. We have — or at least some of us have — lived too high on the hog. What we might hope for is fairness in the tax system and wisdom in the cutbacks. Which is quite a bit to ask from any government.

★★★★

VIA Rail is one of the limping enterprises targeted for cutbacks. The profitable milk routes will probably survive, but for the rest of the country, elimination of the passenger train will bring increased isolation.

★★★★

The ministry of immigration now has to deal with a backlog of at least 100,000 cases of refugee hearings. These hearings, so officials estimate, will result in about 20,000 deportations.

★★★★

Newfoundland's premier, Mr. Rideout, has put together his cabinet. There was no new ministry of cucumbers. The government of the province is still trying to sell its million-dollar cucumber greenhouses which haven't produced much more than very heated arguments in the provincial legislature. Former premier, Brian Peckford, was entitled to a government-supplied office and secretary for three years, but practical man he always was, he has settled for $100,000 instead. I would settle for that.

★★★★

A Toronto man parked his 1964 Rolls Royce in front of his home only to find, the next morning, his silver-plated hub caps and gold-plated hood ornament gone. The price of these decorations was about $9,000. The lesson: if you have it, don't flaunt it.

★★★★

Hospitals in Alberta are resisting a government plan to put nurses on their boards. The hospitals are opposed to special interest groups being represented on the boards. I thought all citizens had a special interest in the affairs of our hospitals.

★★★★

Premier Don Getty, who finds himself in the embarrassing position of having no seat in the legislature, has not yet decided about his political future.

★★★★

In his Easter message the Pope warned us all against our destructive tendencies, which made me wonder about his repeated prohibitions of birth control. One of our most destructive and dangerous tendencies is the one to overpopulate this earth. There are already too many of us, and together we are gnawing this planet bare to the bones.

★★★★

There is a lot of international criticism leveled against Pretoria, and rightly so. But where do you ever read of the apartheid policies of the Japanese government? Japanese-born Koreans get harassed continually for not carrying their registration cards. And ethnic Albanians rioted in the Yugoslavia in protest against political discrimination.

★★★★

"Is there no nice, decent little country left in the world?" The Economist asks in desperation. What upset *The Economist* is that corruption has reached Switzerland, where the justice minister tipped off her husband that the company of which he was vice-chairman was about to be investigated for laundering drug money.

★★★★

We have always maintained in this column that the real test of *perestroika* was whether it could produce meat and toilet paper in the stores in Moscow. Having failed to do so, the citizens, in a sort of poor excuse for a democratic election, turned their loyalties from party *apparatchiks* to anyone who could serve as a voice for the people.

★★★★

Even *Psychology Today* is not protected from our inspecting reviews. It reported that inner-city teenagers in Washington D.C. define a long-term relationship as anywhere from three weeks to three months, which bodes ill for pastors who want to establish roots in their congregations.

The American press has given birth to a rather stinging alliteration: "Bush's bumbling beginning," but President Bush is making moves toward a kinder and gentler continent by trying to withdraw from the Nicaraguan conflict. The Contras did receive $45 million in resettlement funds. The American taxpayer coughs up a lot of money for support of other countries. Without American support the whole Israeli economy, to name only one beneficiary of American largesse, would collapse like a house built on sand.

★★★★

In the *Illustrated London News* the Rev. Prebendary A.R., Royal Swaffhom, Norfolk, complains: "I interviewed 2,631 vicars and I met very many more, and I have still to meet the vicar who is provided with a car by his parish." The reverend also complained about the fact that the clergy did not receive sufficient compensation for the purchase of their robes. It's a tough life, Reverend, but I wonder with this interviewing of 2,631 vicars how much time there was left anyway to make use of your car in getting around the parish?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ontario.

Creation and community preserved

... continued from page 1.

dump poisons into earth, sea and sky. Coming generations will pay billions to dig them out or compensate for them. They create tons of nuclear waste to give themselves energy. For hundreds of generations, others will store it.

Abortion reflects a similar mentality, Moltmann says: "to let the unborn suffer for something the present generation wants to have."

"It is short-sighted to force nations in the Third World to pay debts and to chop the rain forest and to destroy their own substance of life. It destroys the substance of our own life."

Justice now

Moltmann, who marches steadily through a text which never falters or repeats itself, suggests that Christians need to take some of their own theological ideas seriously.

Many Christians limit justification and salvation, for example, to a disconnected spiritual world. But these ideas have concrete counterparts in everyday life.

"If the church is the result of justifying and peacemaking it follows that it has a mission for better justice in society."

Christian justice contains a crucial element missing in a secular world, Moltmann says: the Law of Compassion, which "gives rights to those who have no rights."

It is the "preferential option for the poor," for example.

"The economic, political and social conflicts of society are the conflicts of the church. The more they believe in the justice of God, the more powerfully they suffer the injustice that they see."

Without the presence of a just God, we might well shrug our shoulders and say of injustice, "that's the way life is."

"But if there is a just God, one can never become resigned to what is unjust."

"Faith answers the experience of the justice of God."

The modern secular world has isolated itself from nature, seeing it, since the Renaissance, as something to be tamed, enslaved, something whose every secret must be revealed.

"The very word Creation is a protest against destruction," Moltmann believes.

"If you call the surroundings nature, it is neutral. If you call it creation you presuppose a creator and that he has a right to his property and that humans live on the property of God and do not have the right to destroy the property or one species after another."

Property, Moltmann said, is often seen as the opposite of poverty, but "the opposite of poverty and property is community."

The early Christian church lived as a community in which none were needy. The modern world, however, is based on the individual who sees himself in competition with other individuals. Under those circumstances "there will never be enough for everyone."

The Christian life includes a community where people help each other and care for each other. "The community is there for the true protection of the freedom of the individual. Community is always conservative while the individual can be creative."

Local action

Local communities are the nucleus of change, Moltmann believes. But the church, among other institutions, has "impoverished" local communities and parishes.

Moltmann, who developed his famous "theology of hope based on action" in the late 1960s, when radical change for a positive future was believed possible, now talks of a "theology of hope based on resistance."

This does not mean turning from optimism to pessimism, he emphasized. But society must live with a new tension between change and preservation.

"Society is in a state of perpetual reform. Only through transformation and reform will we be able to reserve for the future what we hold to be worth preserving."

This requires vision, which the secular world, with its emphasis on short-term individual pleasure and achievement, cannot provide, Moltmann says.

"I have never before seen such cold despair, loss of vision, aggression and cynicism in Europe."

"Humanity itself has become mortal." Unemployment tells young people that they are not needed. "No future" has become the future.

In this context the church must proclaim a vision of justice and peace, and it must provide a model for this vision in its own communities, which work for justice and peace, Moltmann says.

"Conversion, rebirth to a living hope, living in the presence of the coming Kingdom of God. I know of no better reason to be a Christian than this experience."

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The future of Meech Lake (guest editorial)

Editorial

During last fall's federal election campaign, the Meech Lake Accord took a back seat to free trade as a major national issue. But now, with the Free Trade Agreement in effect and the issue presumably settled, Meech Lake is once again in the forefront of the public consciousness, and in danger of being scuttled.

Is this good or bad? Is Meech Lake worth rescuing or not? Two short years ago Brian Mulroney was being acclaimed for hammering out an agreement which "brought Quebec into the Constitution" and would at last find a place for that province in a renewed confederation. Although Quebec was already legally bound to the Constitution, one can certainly understand Mulroney's desire to secure the province's voluntary assent. Such an effort made good political sense. But the actual provisions of the accord leave much to be desired, in my opinion.

Intended ambiguity

For example, Meech Lake recognizes Quebec to be a "distinct society" within Canada. What does this mean? We don't know and we are unlikely to find out until the courts rule on its meaning. It may indeed be appropriate to guarantee Quebec special powers related to the support of its distinct cultural identity. But these ought to be spelled out explicitly and left at that. Of course, it is unlikely that Mulroney would have been able to secure the unanimous support of the first ministers for provisions any more specific than those already in the accord. In effect, the first ministers agreed, not on Quebec's status, but on handing the issue over to the courts to decide sometime in the future. And considering the lack of precedents in this area, the justices will not have an easy time of it.

In the second place, Meech Lake will require federal and provincial unanimity in order to pass amendments in a greater number of areas than specified in the Constitution Act, 1982. For example, approval by the federal parliament and *all 10* provincial legislatures will now be needed to admit another province to confederation. This has understandably disturbed natives in the north who feel that their destinies will now be determined in even larger measure by white Canadians in the south. But apart from this, the net effect will be to make the written component of the Constitution more rigid and less easily adaptable to a changing social and political environment.

Unwritten conventions

This may not be a fatal flaw, however. Canada's constitution has always been recognized to be more than a written document and to include a number of unwritten conventions governing the activities of our political decision-makers. Many of these conventions have in effect changed or even nullified the specific text of the old British North America Act (now the Constitution Act, 1867). Even if the Meech Lake amendments do make the Constitution Acts more difficult to change, it is nevertheless probable that new conventions will develop around these documents and effectively absorb the pressures of a changing polity.

Federalism is an appropriate form of government for large countries such as Canada. This system is best able to satisfy the claims of diverse regions to some degree of political autonomy. But it does not as easily do justice to communities which are not geographically defined. This points to what may be the most troubling ramification of Meech Lake. It is, after all, a pact among governments.

Communities which are not strong enough or geographically concentrated enough to articulate their claims through one of these participating governments are effectively left out in the cold. Such communities include, not only natives and other ethnic groups, but also minority religious communities whose freedom to educate their young in accordance with their own religious worldview is being effectively limited or denied by provincial governments.

If Meech Lake does die, and if, as a result, our leaders go back to the drawing board, then let us hope and pray that next time around they will take care, not simply to defend the rights of their own respective governments, but to do justice to all citizens and communities in this country.

David Koyzis

Dr. David T. Koyzis is assistant professor of psychology at Redeemer College, Ancaster, Ont.

Ask not for whom the crude oil is a damnable mess

The oil spill off the coast of Alaska will be dutifully recorded in the annals of human failures owing to sin. There is the irresponsibility of the captain, leaving command of the bridge in the hands of an unqualified third in command. There is the carelessness of the Exxon company, which never bothered to prepare adequately for an emergency like this, although it lied by claiming that it was fully prepared. The whole episode reeks of irresponsibility and total disregard for the fragility of the environment and the livelihood of local fishermen.

One U.S. environmental group asked President Bush to halt further oil exploration in Alaska. The President told a reporter who wanted to know whether he would accede to the request that he did not see the connection. What a strange world we live in. No connection? Are we to believe that further oil exploration does not lead to more shipping of oil via huge tankers? Are we to believe that an accident like this will not happen again?

One can be sure that statements like these do not sound reassuring to the fishermen of Valdez, Alaska, whose livelihood may be threatened for years to come. And then come the headaches of fighting the Exxon company in court. And who will defend the fish and the waterfowl and the ocean itself?

The curse is upon us

Must we forever be pricked on the horns of the dilemma of keeping an economy going and protecting the earth? Did God really intend for us to live so well and to pay such a high price? I don't believe it, but I see no hope of ever turning this destructive trend around. The curse of irresponsibility is upon us till the end of time. Maybe the earth will not go up in flames. Maybe it will just immobilize and choke itself in crude water, crude air and crude soil.

Am I becoming escapist when I look for a description of the new Jerusalem? It seems that way. Who wants to think very long about that slick of gooey oil totally out of place in the creation, when you can read about the river of the water of life, as clear as crystal, with, on each side, the tree of life, bearing 12 crops of fruit, the leaves of the tree being for the healing of the nations?

Hold on! The time of the definite clean-up has not yet come. We have to continue to expose the lying corporations, the irresponsible workers and the disconnected bureaucrats. No rest for us, gluttons of oil.

BW

GUEST COLUMNIST

The quick fix

John Valk

There is one clear and undisputed law basic to nature: every action has an equal and opposite reaction. This fact, known for centuries, is the basis for all experimentation, discovery and development. We all learn it in science class, or failing that, acutely sense it, in an elementary way, whenever we knock our head against a door frame.

It is surprising, therefore, that generally intelligent human beings do not appear to be more aware of this. Perhaps the explanation lies in the fact that the reaction is not always immediate. Hence, we often live under the illusion that a problem either does not exist or that it will *simply* go away. That illusion is possible if we merely turn off our cerebral functioning, a more common variation to that of closing our eyes or burying our heads in the sand.

That's why we have become a culture of the "quick fix." If we ache physically, we see a doctor and fill a prescription. If we ache emotionally, we see another doctor and vary the prescription slightly. That, in the majority of cases, treats the symptom, not the problem. Most of us are aware of that at least some of the time. Mostly though, we're after a quick fix.

Sometimes the quick fix works. Taking an aspirin daily may eliminate a daily headache. One is thus spared the more difficult and unsettling prospect of having to change one's lifestyle. Sometimes, however, we fool ourselves into thinking that such is the standard solution to all problems. Abortion is an example.

Easy solution?

This epidemic sweeping our society appears, at least in most cases, to be a quick fix to a social problem. It purports to eliminate a personally embarrassing or economically difficult situation. In the long run, however, does it really work?

No matter how efficient the technically perfected "vacuum system," the "job" is never complete. It may remove the child from the womb, in pieces, though that is not guaranteed. But, can it remove the child from one's mind, in peace? And, the vacuum hose *is* removing a child, let's not be naive about that.

Are we fully aware of our actions and their consequences? Do we know both the short-term and the long-term complicatons that may result, physically and emotionally? Can eliminating an unborn child really eliminate a problem? Germaine Greer, guru of the feminist movement of the '60s and '70s, unfortunately had to learn the hard way. Today, she bears both the physical and emotional scars of her actions, a consequence of an independent exercising of her individual "right." Now she preaches a different message.

The quick fix may, therefore, be neither quick nor the fix one wishes. The quick, easy solution today may become the agonizing lament of tomorrow, both for the individual and society as a whole.

The B.C. government sensed just that, and proposed alternatives. They are long-term, and, admittedly, may not be perfect. But, they are a realistic attempt to deal with a social problem.

Concern for the family, for the individual, and the unborn child is to be highlighted. Adoption, though perhaps not ideal, is nonetheless to be considered. Counselling, crucial for whatever decision is taken, is to be made available. Information regarding the responsibilities and consequences of engaging in sexual activity is to be given. But most of all, support systems, a caring attitude, and a human touch is to surface, all of which revive our sense of community and responsibility to each other, and the future generation growing within us.

Our individualistic and materialistic society likes quick fixes. We are now only slowly realizing that fact, as we reap those "benefits" in our rivers, lakes and air. Quick fixes tend to devalue human life, erode responsibility, and leave a horrifying aftermath. There are alternatives, ones which bring out the best rather than the worst in our attempt to preserve human dignity.

John Valk is campus pastor at the University of New Brunswick, Fredericton.

Longer Letter

Calvinism out of the closet — kicking and screaming

When I read the editorial "Browsing in the Christian garden of sexuality" in one of the December issues, I could not but think: Look at that! We're coming out of the closet — well, sort of. The editorial was open, honest, sensitive and should serve Reformed Calvinists well.

Evidently the editorial had a certain "shock" effect, as the letters' section showed. The reactions from George Langbroek and Theo Dykstra indicate an honest searching for answers. On the other hand, Peter Reedyk wants "to get back to basics" and seeks to invoke Old Testament morality. And then there is Meint de Jong, who tells us that the Song of Songs isn't God's Word at all — it is just a collection of Solomon's sexual fantasies. So, not all of the Bible is God's Word. This, of course, begs the question by what — or on whose — authority do we determine what is and what isn't God's Word. I guess, if anything, this shows what centuries of Calvinist suppression and denial of sexuality leads to.

No easy connection

And now back to the Old Testament, where Mr. Reedyk finds the way to deal with sexual morality. I know, these are old quandaries, but let me raise a few. If one accepts Adam and Eve as the first and only human beings from whom all humankind descended, were not their grandchildren the result of incest?

God told Adam and Eve to "be fruitful and multiply, and replenish the earth ...." Where does this leave us on matters such as birth control and planned parenthood?

And then there is the remarkable story of Judah and Tamar in Genesis 38 — a story with earthy humour that some people no doubt would consider pornographic in any other context. As the story relates, Judah's son Onan did not want to father his older brother's descendants and so he let his semen spill on the ground. The Bible says, "What he did displeased the Lord and the Lord killed him." Does this say anything about premeditated avoidance of impregnation?

What does God approve?

Clearly, the real "hang-up" still is (as it has been for centuries) premarital sex. But what is premarital sex?

The Seventh Commandment makes it clear that the Lord considered committing adultery sinful. The *Heidelberg Catechism* says that it requires us to "live a chaste life within and outside of holy wedlock." The "wed" in wedlock comes from an old English word which relates to pledge, covenant, promise (to marry) and marriage. The key word, I would think, is "covenant" — as the covenant between a man and a woman under which a man "cleaves unto his wife; and they shall be one flesh."

The public entering into, or confirmation of, this covenant over the ages and among peoples has taken many forms and involved a variety of rituals. Indeed, there was a time when a man simply "went into a woman and knew her" as the Old Testament puts it. And thus, it seems to me, one would be hard put to identify from the Bible the one and only "God-approved" form of marriage.

Why do I elaborate on this? Because of Mr. Reedyk's glib dismissal: "I realize that you could have an interesting debate about when a marriage really takes place in the sight of God .... But I am more concerned about the damage that can result when we play with fire." Or with God's Word, I should like to add.

However, if one wants to deal with premarital sexual activity as "sin in the sight of God," then one *must* deal with the question of when and how a marriage takes place "in the sight of God" — not by way of an interesting intellectual discussion but as a spiritual searching for truth. How do we know that the present state-legislated and church-approved marriage ceremony is the one and only one acceptable in the sight of God?

In the meantime, there is an attempt to bring human sexuality out of the closet where Reformed Calvinists have hidden it for far too long. I sincerely hope that enlightened discussion will follow.

H.J. Meyer
Nepean, Ont.

It happened this Easter

Good Friday saw a packed church at Redeemer Christian Reformed Church in Sarnia, Ont.

As usual, Pastor John had called the little ones to the front. The kids were seated on the risers, facing the church audience. Pastor John had made himself small and accessible to the little gems by squatting in front of them.

He began the difficult task of explaining the significance of Good Friday to the tender spirits of the unspoiled. As he was about to reach the climax, a child got up and exclaimed in a clear voice, "We clean the house on Friday!"

Three days later, the church was packed again. There was a festive mood of anticipation. Easter was here. The Lord had risen!

The kids were again up front, their little countenances fixed upon Pastor John. There was a beautiful visual aid of the cross with an empty circle at the spot where Jesus' head had been.

As Pastor John got ready to announce the greatest historical event of all ages, a child got up and shouted "It's my birthday!"

What had Jesus said again? ... unless we become like a little child ....

I could not solve this one. Either those kids still have a long way to go, or I do.

George S. Visser
Sarnia, Ont.

Poem hit the mark

I was surprised to read on page 18 of the Feb. 24 issue the poem "De Bakker." I have that poem on tape taken from a small record. It was read by Dr. Okke Jager, who was also the author, I believe.

It made a deep impression on me because I could have been that baker. But the Lord spared me. I had to stop because of hip problems.

John Vegt Sr.
Burnaby, B.C.

BEYOND BELIEF

BUT JOSHUA, THE LAND'S FULL OF GIANTS!
RIGHT! THAT'S WHY WE'LL WIN!
PROMISED LAND
GO IN AND TAKE IT!
WITH TARGETS THAT BIG, WE CAN'T MISS!

Letters

NATO and all that

Like most C.C. readers, I am not eager to comment on all kinds of articles that appear in the paper. But the article by Reinder Klein on NATO in the March 10 issue is so wrong-headed that I cannot refrain.

During the past 40 years, NATO has been an effective shield against Soviet expansionism and imperialism. Surely one has to have ideological blinders on not to recognize this. Is it really necessary to rehash the countless examples of communist aggression and brutality? The fact is that the Western world has divested itself of all its colonies since 1945 while the communists steadily expanded their power to the extent that they now rule one-third of the globe speaks volumes.

To ridicule NATO and to portray those in charge as "crotchety generals" says more about the writer than about the supposed eccentricity of military leaders. Such stereotyping reminds one of the frequent cartoons in trade union magazines in which the boss is routinely portrayed as a fat capitalist (cigar and all) resting his foot on the neck of a hapless worker.

I have met several of these generals (American, Canadian, British, French, Dutch) and found them to be very humane people who were deeply concerned about a possible war against a totalitarian foe with overwhelming military superiority. What they feared most was another World War II (early part) scenario when ordinary soldiers were sent out in too small numbers and with inferior weapons to fight against a well-armed, well-trained, and ruthless enemy. Tens of thousands died in these battles; they were the victims of a misguided disarmament policy during the 1930s.

There is good reason to rejoice over the stunning changes now taking place in the communist world. They represent the greatest political transformation of the 20th century. But at this early stage, while the Soviets still have an enormous arsenal and vastly superior numbers, it would be the height of irresponsibility and folly to relax our guard and disband the Western, defensive alliance.

The diatribe by Mr. Simon Rosenblum of Project Ploughshares against modernization of arms (reported on by Paul De Groot in the March 17 issue) reflects the same naivete on the topic of defence. Arms that are not modernized, quickly become obsolete and therefore useless. Failure to modernize is the equivalent of disarmament.

But that's what Project Ploughshares has been advocating all along. From a pacifist organization one can expect such ideas. I had hoped that contributors to C.C. would have something quite different to offer. And that they would have their facts straight.

Ed Vanderkloet
Rexdale, Ont.

Now is the time

We were very pleased to read your lead story in the March 24 issue of *Calvinist Contact* entitled: "Saving a Piece of History," the quest to restore the first Christian Reformed church in Canada. A fine story and well written. That is what we've learned to expect from Marian Van Til.

And you've given a good boost to a very worthwhile and urgent project. John Brouwer and Wim Vonkman, relative newcomers to the Christian Reformed Church, are also to be highly commended for their interest in and outstanding effort to preserve Canada's first CRC church building. Now is the time for all of us to support this project; there will not be another time.

Just a small addition to the story. This church served the east side of the Nijverdal Christian Reformed Church when it was built. In 1911 it became the Monarch Christian Reformed Church. The congregation later moved to Nobleford and built a new church there.

We must not allow this historical treasure to slip through our fingers again.

Tymen E. Hofman
Grand Rapids, Mich.

Preach chastity loud and clear

Some weeks ago, an article appeared in our local newspaper, which reported on a meeting of high school students and their parents at which a certain Molly Kelly from Philadelphia spoke. Her theme was "Chastity is the best policy."

Her speech reminded me of Bert Witvoet's editorial of December 16, 1988, in which he wrote the following about young kids experimenting with sex: "These kids do not have the emotional, mental and spiritual maturity to be able to properly nurture and contain that fire. The house of their life may well go up in flames, and left will be the charred remains ...."

When some years ago the word "AIDS" appeared in our newspapers, we were shocked, but today it is a common word, and immune deficiency spreads like wildfire. Everywhere in the world, doctors and scientists are trying to find a cure for this disease. Governments are spending millions of dollars to fund this inquiry. Lengthy articles appear in papers, but nowhere do we read what the cause of the sickness is, namely, "free" sex and this crazy bedhopping.

When a river has bitter water 50 miles away from its source, we may try to purify it right there, but we will never succeed, unless we go back to the source and find out what is wrong.

Moly Kelly did go back to the source when she told students and parents, "No sex until marriage, and then only with a spouse." This is the message we have to hear in our newspapers, church magazines and church bulletins, and this is what we need to hear from the pulpits.

The attack from devilish powers on the heart of creation — love, marriage, and family life — is so severe that it will destroy the moral fibre of whole nations. We will end up with a godless society.

John Kelder
St. Catharines, Ont.

Many areas of agreement in agriculture

... continued from page 1.

IFDA is not a policy organization, in the sense that it tries to determine a particular policy, according to Flaten. "We determine where there is agreement, and we also accept the fact where there isn't agreement. But you'd be surprised how often there is agreement on many issues: trade issues, credit, transportation, farm income, the role of farmers organizations. Trade is an area where there are major differences; your position tends to depend on whether you're an exporter or an importer."

Opportunities to travel

Flaten related some of his travels on behalf of IFPA. During 1988 he traveled for 136 days, visiting 26 countries. This year he plans a similar schedule. In an interview, Flaten said the IFAP does not pay for this. Last year he spent $11,000 of his own money on trips around the world, while he also gets corporate sponsors for some of the travel. He does not get paid for his time either, he says.

"It's an opportunity for me to see a lot of agriculture, to meet a lot of very interesting people, and hopefully to make some useful contribution to world agriculture."

Flaten points out that developing countries, like those of the western world, like to show visitors around the better farming projects. You have to make allowances for that, he says; if you travel a few hundred miles through a country, you do get a perception of its farming practices.

The IFAP president painted a kaleidoscope of topics and countries for the turkey meeting: Poland, Spain and Israel, Mauritius, South Africa and Zimbabwe, Minnesota, Ireland and Iceland, Argentina, Brazil and Chili. Grain, vegetables, sugar, livestock.

The role of developing countries is becoming more important, with Kenya, for example, having the highest birth rate in the world. The challenge is to feed them all. There's tremendous potential in Africa for increased food production, but Flaten sees major obstacles, such as the political situations, transportation, and traditions which insist on eating corn three times daily rather than green vegetables.

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Media

Silenced priest speaks out on VISION TV

VISION TV and Marian Van Til

TORONTO — Rarely does national television devote two-and-a-half hours to a Roman Catholic priest, especially one who has been silenced by the Vatican for his controversial views.

In an exclusive five-part series on VISION TV, Dominican priest and theologian Father Matthew Fox O.P., who was silenced by the Vatican on December 15, 1988, made his final public statements. He discussed the church, its role in society, the role of women, sexuality, and creativity in worship in *Matthew Fox Uncensored*. The program airs on Wednesdays from March 8 to April 5.

The provocative series, produced and directed by Jim Hanley in association with VISION TV, was filmed December 13-15 near Holy Names College, California, before Fox went into silence. The five half-hour programs covered a range of topics which Fox has addressed in several of his books, including the most recent one, *The Coming of the Cosmic Christ*.

Fox is the founder of the Institute in Culture and Creation Spirituality in Oakland, California. His theological writings and practices have created debate as to the structure and dogma of the church, and have been deemed "in error" by the Vatican.

In Part I, "The Crucifixion of Mother Earth," Fox lamented that silencing creative thinkers is the same as "book-burning," particularly as the crisis of the earth's threatened environment requires the utmost in creative thinking from all religions.

In Part II, "The Way of the Mystic," Fox, a mystic himself, describes the origin and characteristics of mystics, declaring that people of faith should be celebrating and "dancing in awe" rather than destroying with unbridled greed.

In Part III, "Return of the Goddess," Fox, an "ardent feminist," argues that Christianity has always been, in part, a goddess religion, and that patriarchy has stifled the role of women in the church.

In "The Rescue of Worship," Part IV, Fox describes contemporary worship as lifeless and head-centred. It should emanate from "the heart and guts," inspired by creative ecstasy.

Finally, in Part V, "The House is On Fire," Fox describes his silencing by the Vatican as evidence of unreasonable and negative control at a time when the church must enter into creative debate to prepare for the 21st century.

Richelle Wiseman, director of communications for VISION TV says that the network is pleased with — and a little surprised at — the very positive response the five-part series has elicited from viewers.

"We've had nothing but praise from the viewers who have written .... They are happy the series is available on videotape. We've had requests from people interested in using the tapes as resources; many we've heard from say they're Catholics." (The last two programs gave viewers information on how they could obtain video cassettes of the series.)

Wiseman says they expected some negative feedback from "conservative or orthodox Catholics" but, so far, it hasn't materialized. VISION TV has received just one letter from a viewer who urged them to exercise "extreme caution" in airing such a program because "Matthew Fox is a heretic."

Cinema summaries

Marian Van Til

True believer

Rated AA
Stars James Woods, Robert Downey, Jr., Margaret Colin, Kurtwood Smith
Directed by Joseph Ruben
A Columbia Pictures release

In this film, Edward J. Dodd is a notorious New York City criminal lawyer. James Woods plays the role with great enthusiasm, if not a little excessive hyperactivity.

The justice system seems to break down at the level of dealing with society's outcasts — prostitutes, drug users and dealers, muggers, "street assassins." Eddy Dodd (who was a political and social radical during the fomenting 1960s) is waging a fight to stop that breakdown, not by locking up the "scum," but by making sure that on their way through the system, those who are poor and non-white (society's victims as well as victimizers) are treated with the same fairness as those in the mainstream, no matter how despicable their crimes.

Dodd wants the courts and especially the police to take seriously the American Constitution and the rights it affords *all* citizens. That's why he has gained notoriety by defending drug pushers — and winning their cases. That line of work has also made him cynical: *everybody* he defends is guilty; he can hardly comprehend it not being so. But they still need a fair trial, he insists.

So when his new, young and idealistic assistant (Downey) hounds him about the kind of clients he defends, and a Korean mother shows up asking him to defend her son whom she says is innocent of murder, Dodd relents. He takes the case.

The rest of the film is a combination thriller/court room drama. Though there are a few implausibilities in the plot, compared to most films in this genre, they are minor. One of the film's strengths is that it continues to focus on Dodd's moral attitudes towards the events and characters with which he is involved. Dodd's stance at the beginning of the movie is not merely a plot device to get things moving — a not uncommon fault.

The outcome, however, is predictable. We see Dodd the pot-smoking cynic become Dodd the True Believer. He actually comes to *believe* in the innocence of his client and after he does, the law process stops being a game to him. His belief in himself grows as well; he will, more than ever, defend society's outcasts, but, the film implies, he will no longer view their actual guilt or innocence as incidental.

Despite its touching on a couple of important moral questions regarding the American justice system, *True Believer* operates without any real context for that morality, and on the assumption that the source of all moral behaviour is only one's self; God does not fit into Dodd's world.

That's sad but should hardly surprise us. The film accurately reflects the way perhaps the majority of people live in our post-Christian era — or at least the lives of the majority of those who live in such troubled, overwhelming places as the North American inner city.

CBC Radio celebrates 25th national Competition for Young Performers, April 27 - May 12

TORONTO (CBC) — CBC Radio celebrates its 25th national Competition for Young Performers in Toronto April 27-May 12 with the biggest competition in its history — 50 of Canada's best young singers and instrumentalists will compete in five categories: brass, woodwinds, strings, voice and piano. There will also be a "Gala Concert of Past Winners," a musical extravaganza featuring some of Canada's most acclaimed concert artists, all of whom were past competition winners.

In making the announcement, head of CBC Radio music, Karen Kieser, said, "This competition is the foremost national forum for Canadian performers in the classical music field. Once successful in this event, artists have both the ability and the experience to move into international music circles. CBC's aim in holding such a competition is twofold: to identify and display to Canadians the best their country has to offer, and to provide these young artists with the exposure and experience necessary to launch national and international careers."

Beginning with a series of quarter and semi-final rounds at the John W.H. Bassett Theatre in the Metropolitan Toronto Convention Centre, April 27-May 6, the competition culminates with the exciting finals at Roy Thomson Hall, May 11-12 at 8 p.m. Over the two evenings, a maximum of two finalist in each category will perform in concert with the Toronto Symphony conducted by Georg Tintner, music director and conductor of Symphony Nova Scotia in Halifax.

A distinguished international jury will select the winners and award an unprecedented $42,000 in prizes.

First and second prizes will be awarded in each of the five categories and one special prize will be presented for the best performance of a Canadian work in the semi-finals. Winners also receive appearances on CBC radio and television, a feature recording, and scholarships to the Banff School of Fine Arts or the Orford Arts Centre.

The competition is held every two years, normally alternating between the categories of piano and voice, and woodwinds, brass and strings.

Highlights of the semi-finals and live broadcasts of the finals will be heard on CBC Stereo's Arts National, hosted by Terry Campbell, May 8-12 at 8 p.m. (9 adt, 9:30 ndt). The Gala Concert of past winners will be heard live on Sunday, May 7 at 2 p.m. (3 adt, 3:30 ndt), also hosted by Terry Campbell.

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Stan de Jong,
Manager

Church

Marian Van Til, page editor

Some refugees falling through cracks, say Mennonites

WINNIPEG, Man. (MCC) — The refugee claimant first heard about the threat to his life the day he left his African country to attend a conference in Canada. There were "certain people," the chief immigration officer said, who did not want him to go abroad.

The meaning of the coded message was unmistakable: The "certain people" were government officials dismayed by his criticism of their effort to turn the country into a one-party state. He had been imprisoned without trial once before; rather than risk a second prison term, or worse, he decided not to return. He asked for refugee protection in Canada.

But it was not certain that he would be allowed to stay. Under the new refugee determination process, refugee claimants are to appear at an immigration and refugee hearing within 72 hours of arrival in Canada. One of the critical factors in deciding whether or not a refugee is allowed to stay in Canada are conditions in the country from which he or she is fleeing. Does it have a record of violating human rights? Is it at war? Does it have a history of internal oppression?

For questions such as these, the Canadian government has prepared a guide on human rights and living conditions in countries around the world. The guide is used at the hearings to determine if a refugee is fleeing a dangerous situation. If the answer is yes, the refugee is allowed to stay in Canada long enough to have a second hearing to determine if he or she can stay in the country permanently.

The problem faced by the African refugee cited above was that his country does not have a record of producing refugees. As a result he feared that he would be deported because his story would not be considered credible. Since there is no appeal of the panel's decision (except on technical points of law) the decision could not be reversed. Additional evidence that his country was indeed a dangerous place for people like himself could not be presented after the ruling.

Mennonite Central Committee (MCC) staff in Canada appealed to the Minister of Immigration Barbara McDougall on his behalf. In January the minister waived the need for the hearing on the credibility of his story. He now moves on to a second hearing where he will learn if he can stay in Canada permanently.

Avoid 'blanket criteria'

His experience, says MCC Refugee Concerns Co-ordinator Marvin Frey, shows how legitimate refugees can fall through the cracks in Canada's new refugee determination system. "It shows how each refugee claim needs to be tried on its own merits," Frey says. "It's impossible to apply a blanket criteria to all refugee claims."

Frey adds that it also shows that 72 hours is too short to gather all the material needed to support a refugee's claim. He would like to see the time period extended to two months — enough time to research a claim, but still too little to make it worthwhile for a bogus refugee to try to earn a living in Canada.

Despite these concerns, Frey is encouraged by some aspects of the new refugee determination process. He is pleased that people currently caught up in the backlog of cases can seek employment and that the minister decided against placing any countries on a "safe third country" list, as is provided for in the new legislation. The provision would allow refugees to be returned to the country from which they came if that country was considered to be safe for them to return to.

In December Frey was a member of a group which met with the Minister to discuss the "safe third country" concept. The group argued that while many countries can be considered safe, they are not safe for everyone. They pointed out that while the U.S. is generally considered a safe country, it deports Salvadorans back to El Salvador. It would not be safe for Canada to return Salvadorans to the U.S.

"It seems that she took our advice," says Frey of the minister's decision not to compile a list of "safe third countries." The minister seems to have taken our input seriously."

Chinese press will supply simplified Chinese script bibles

羅馬書 罗马书

Traditional **Simplified Script**

NANJING, China (EP) — A Chinese scripture press will be producing complete Bibles in a new, simplified Chinese script that greatly reduces the number of strokes needed to create the thousands of Chinese characters, and which has become the new script of the younger generation of Chinese people.

The Amity Printing Press of Nanjing is nearly ready to deliver the first copies of the complete "Union Version" of the Bible in the simplified Chinese script. These Bibles are to be delivered to churches in Shanghai by Easter Sunday, March 26, according to a report from the New York-based American Bible Society.

Bible Society officials explain that the Union Version of the Bible has been in existence since at least 1919 when it was first published as a work of Western and Chinese scholars. The simplified Chinese script originates as far back as 1890, but was not introduced in China until the mid-1950s. In simple terms, the new script reduces the number of strokes needed to write many of the 7,000 to 8,000 Chinese characters. The simplified script has made it possible for the entire Bible to be typeset by computer in Chinese; these are the first Bibles that have been produced in that way in China.

Chinese Christians have suffered for decades from a shortage of Bibles; many Bibles were destroyed during the Cultural Revolution.

The Union Version of the New Testament with Psalms has been available in simplified script since 1969, but there has never been a complete Bible produced in the script in China until now.

After delivery of the first run Bibles by Easter, the Amity Press will continue producing the Bibles with the intent of enabling millions of Chinese, particularly young Chinese people, to have a complete Bible of their own with which to study.

Save Canada's oldest Christian Reformed Church building

Join the effort to save Canada's oldest Christian Reformed church building! (See feature article, C.C., March 24, p. 5)

Originally in Nobleford, Alberta, this building will be preserved, it is hoped, in Prairie Acres, a turn-of-the-century historic village, two kilometres from Picture Butte, Alta.

But the church will escape demolition only if $14,000 is raised by the **April 30** deadline.

Please send your donation today, in whatever amount, to:
Prairie Tractor and Engine Society
Box 1954
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(PTES is a registered charity and will provide tax receipts.)

Lutheran youth adopt 'pen pals'

CHICAGO, Illinois (EP) — After a February meeting in Chicago, the board of the Lutheran Youth Organization of the Evangelical Lutheran Church in America decided to initiate a program to encourage U.S. Lutheran teens to correspond with Lutheran teens around the world. The board decided that the mail is a good way to express its interest in Lutherans around the world and to learn more about global affairs. The letters exchange program was prompted by a recent visit to El Salvador by a board member who reported on the effect political situations have on youths in other countries. Members of the board said they hope that Lutheran youths will be "getting a wider perspective of what is going on around the world."

April 9 is 'Prisoner Sunday'

WASHINGTON, D.C. (EP) — Prison Fellowship International invites Christians around the world to participate in a Call to Prayer during the week of April 9-15. The goal of the Call to Prayer is to focus the attention and prayers of the Christian community on the plight of all those touched by crime, including prisoners, ex-prisoners and their families; chaplains; prison ministry volunteers; governmental and correctional officials; and the victims of crime. Prison Fellowship International is encouraging churches to pursue innovative ideas in observing the Call to Prayer, such as making April 9 "Prisoner Sunday" and collecting food and items for prisoners and their families.

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A Presbyterian Comments

It's a bird, it's a plane, it's ... Superclergy!

Robert J. Bernhardt

From time to time I encounter church members who seem to regard ministers (at least of their own denomination) as though they were something other than ordinary human beings. (I have on occasion encountered non-church members who thought that ministers weren't human either, but that, I'm sure, represents a quite different problem.) I don't think that this is an exclusively Presbyterian experience, but just in case it is, I will explain what I have in mind so that non-Presbyterians will be able to understand, too.

The attitude to which I am referring appears to have evolved from a basic reverence and respect for the minister's office. However, it is not to be confused with "idolatry." Those who hold this attitude don't believe that ministers belong to some higher order — merely to a different one.

While I don't want to betray confidences by actually quoting people, let me try to illustrate the sorts of things that I believe are characteristic of this malady.

Super human

On a family level, for instance, such church members talk to ministers who are parents as though, despite that, they haven't experienced any anxiety or frustration in raising their families. You see, it isn't as though they ever really had to change diapers or wash dirty faces or anything like that.

On a personal level, it is assumed that ministers are never prone to weariness, anxiety or irritability. It is indeed a well-known fact that they rise to begin each day with almost boundless stores of joy, peace and enthusiasm.

Spiritually, ministers are people who must struggle to understand the experience of mere mortals. From ordination day on, they are immune to any problems relating to piety, diligence in prayer or enthusiasm for worship.

On the mundane level of practical, every-day type concerns, ministers are, by definition, exempt from problems. They have never known what it is to struggle with personal financial decisions. Everyone knows that their modest salaries are adequate — otherwise they wouldn't be published so prominently in their congregations' annual reports. These congregations couldn't possibly picture their ministers doing an ordinary, frustration-evoking thing like filling out an income tax return.

Emotionally, ministers never have to feel anguish over issues of performance, acceptance or failure. They confidently believe that every sermon they preach is not only orthodox but edifying and acceptably eloquent. (After all, sermons just flow from them.) Similarly, clear answers to the complex situations in the lives of mortal parishioners are always obvious and easily shared. Indeed, while congregations may notice some slight flaws in the public performance of their ministers, ministers themselves are immune to any such perception and so are spared hesitation or uncertainty.

Attitude contagious

Well, I guess that is enough to convey the picture. Of course, I confess that I am exaggerating. No church member that I have yet met has disclosed all these attitudes, though one or two individuals have been well-started on the list. At the same time, honesty obliges me to acknowledge that many people don't have any inclination to think this way at all.

Nevertheless, I still feel a significant degree of concern. It is not so much that living with such people is difficult. My deeper concern is that I have reason to believe that this perspective may be contagious. Furthermore, the danger is not simply that other church members will catch it.

From time to time I have had reason to suspect that some of my colleagues in the ministry were acting as though they believed these perceptions to be accurate ones. Candidly, every once in a while I even find myself being tempted to try to live up to these expectations, too. I can't imagine a much more damaging image for any pastor to accept.

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Catholic laity must sanctify secular world, says synod

OTTAWA (CCCB) — "I see this as one of the best Church documents we have received since Vatican II," says Father William Ryan, S.J., general secretary of the Canadian Conference of Catholic Bishops (CCCB). He was reacting to the text, *Lay Members of Christ's Faithful,* released by the Vatican early this year as a follow-up to the 1987 synod of bishops on the "Vocation and Mission of the Lay Faithful in the Church and in the World."

Father Ryan was a special advisor to the Canadian bishop delegates to the synod and was present in Rome for the month-long discussions. Each synod is followed by a papal letter on the topic of the synod.

"*Lay Members of Christ's Faithful* improves on the synod discussions and manages to bridge the gap between the lay faithful's life of faith and daily life of work, sickness, leisure, etc.," said Father Ryan. "It gives a very positive description of the lay faithful of the Church, and what they are called to do. It shows that everyone is called to work in the vineyard of the Lord, with no room for anyone to stand idle outside."

"It's not that the text presents a lot that is new, but rather it recalls and integrates the best riches and insights of Scripture, the fathers of the church, spiritual writers, Vatican II and more recent synod and papal statements into one, sound, spiritual, theological statement on the role of the laity," he said.

"The text calls for the Catholic social teaching to be fully integrated into one's spiritual life and emphasizes that the primary field of evangelization is the world itself, because the laity's role is to sanctify the world," said Father Ryan. "The text reminds us of 'an authentic secular dimension inherent in the church's nature and mission,' and emphasizes the secular nature of the lay faithful's role. Yet is uses images of vine, body, etc., to show the deep union every Christian has with Christ and every other Christian."

Father Ryan believes that "Canadians will see in the papal text many direct results of their contributions and those of the Canadian bishop delegates." He says the focus now will be to help Canadian lay faithful make this text their own through careful study, prayerful reflection and action plans designed by local churches.

"If Canadian Catholics — lay, religious, priests and bishops — take seriously this new and yet very traditional teaching on the role of the lay faithful in the Church, we will witness a second spring for Vatican II in Canada."

Kidnapped missionaries released in Colombia

BOGOTA, Colombia (EP) — Two kidnapped American missionaries were released March 12, after two months of captivity. The Revs. Roy Libby and Richard Grover were released unharmed, apparently after convincing their captors that they were not narcotics agents.

"The kidnappers put Rev. Grover and Rev. Libby through a mock trial whereby they were accused of working for the U.S. Drug Enforcement Administration," explained the Rev. Hector Pardo, president of the Colombian Evangelistic Conference. "We thank God they survived their ordeal safe and sane."

Libby, 53, of Portland, Oregon, and Grover, 45, of Warroad, Minnesota, were kidnapped Jan. 3 by armed guerrillas, while attending a Gospel Missionary Union (GMU) meeting in La Florida, 160 miles southwest of Begota. Libby is the GMU field director for Colombia; Grover works in church planting and development.

The guerrillas who captured the missionaries are reportedly connected with the M-19 guerrilla group, but not specifically part of M-19. It was the M-19 group that was responsible for the kidnapping and subsequent murder of Wycliffe missionary Chet Bitterman.

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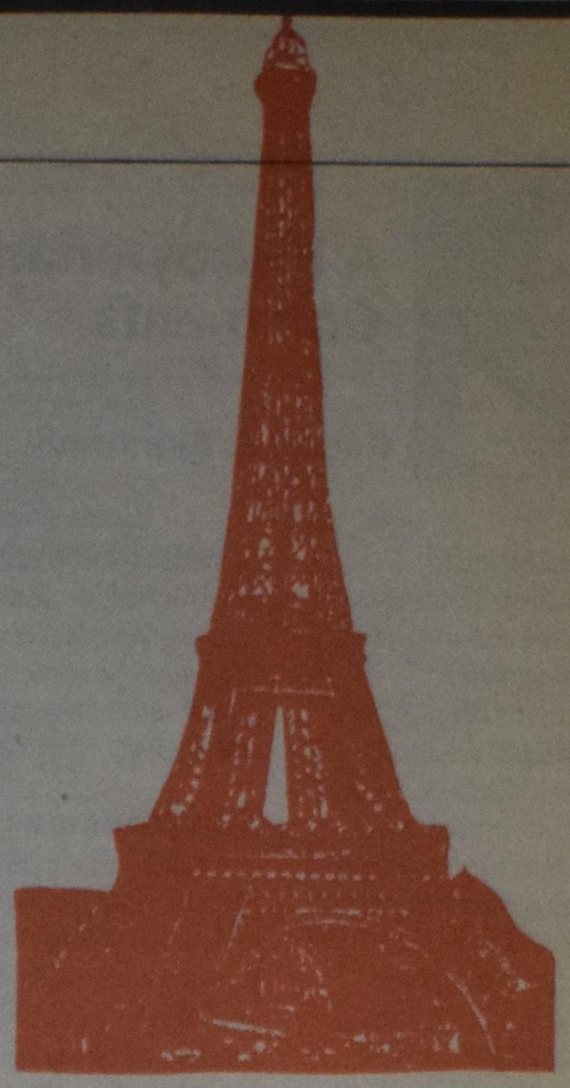
The quarter-ounce tower

John McGowan

It was the object of ridicule at first and termed anything but beautiful. Yet after one hundred years the Eiffel Tower still stands as one of Europe's outstanding landmarks. Incredible as it may seem, its height-to-weight ratio is such that a one-foot scale model would weigh only a quarter of an ounce.



When planning began for the 1889 Paris Universal Exhibition to commemorate the French Revolution it was agreed that a suitable symbolic structure was required. Gustave Eiffel was chosen for the assignment. His conception of a 300 metre tower of open-lattice wrought iron aroused amazement and skepticism.

Eiffel was a product of the new technological schools. Up to the 18th century engineers spent most of their time on military matters. Then in the later 19th century the science of statics was developed, leading to precise measurements for arches, beams and trusses.

Watched by numerous doubters, construction of the tower began on Jan. 26, 1887. A relatively small work-force, 200 men, assembled the riveted metal beams forming the skeleton and body of the tower. These had been pre-fabricated in a factory in the Paris suburb of Levallois-Perret.

Located at the western end of the Champs De-mars, near the classical buildings of the Ecole Militaire, the tower's 12,000 parts were assembled. Everything was seated on four huge masonry bases. Each of these supported a pier of open trusswork and all four piers were connected by huge arches.

About 590 feet above the base the piers joined to form a single shaft. Relatively light, the open framework structure weighed only 8,000 tons.

Symbol of the victory of the human spirit

Construction was completed on Mar. 31, 1889. Some time later Eiffel wrote, "a great part of the civilized world will pass under this immense triumphal arch symbolizing the peaceful victory of the human spirit." He said that he wanted his tower "to represent for all time the art of the engineer and the century of industry and science."

Gustave Eiffel certainly achieved what he had in mind. The Eiffel Tower has become the most famous and most frequently visited landmark in Paris. Three elevators and a stairway provide access to the top of the tower and to three observation platforms set at different heights. On a clear day it is possible to see for 50 miles in any direction.

At the top of the tower there is a glass enclosure housing physical and biological laboratories. It also serves as a weather station for the French Weather Bureau. A radio station broadcasts time signals daily under international agreement. Rising from the top is a 66 foot television transmission antenna.

The tower was originally granted only 20 years of life. These other facilities provided by the tower keep it alive and well.

Alexander Gustave Eiffel was born in Paris in 1832. After graduation from the Ecole Centrale Des Arts et Manufactures in 1855 he began to specialize in metal construction.

Bridges became his specialty. He directed the erection of an iron bridge at Bordeaux in 1958. Several others followed. Then he designed the lofty, arched Galerie des Machines for the Paris Exhibition of 1867. Using a massive steel arch he bridged the Garabit Viaduct in Southern France. This was for many years the highest bridge in the world.

Supports for the Statue of Liberty

Although Eiffel died in 1923 his influence was still in the news recently — during the refurbishing of the Statue of Liberty. Looked upon from the outside the monument may only be remarkable for its size and the sentiment attached to it. But one of the most vital supports inside was designed by Gustave Eiffel.

The concrete core of the pedestal walls is reinforced by ferrous elements running along the inner surface in the form of heavy iron straps bolted to massive cross members of steel girders. These are anchored in the masonry at the top and the bottom. The armature of the statue itself is connected to these girders and was the product of the French engineer's genius.

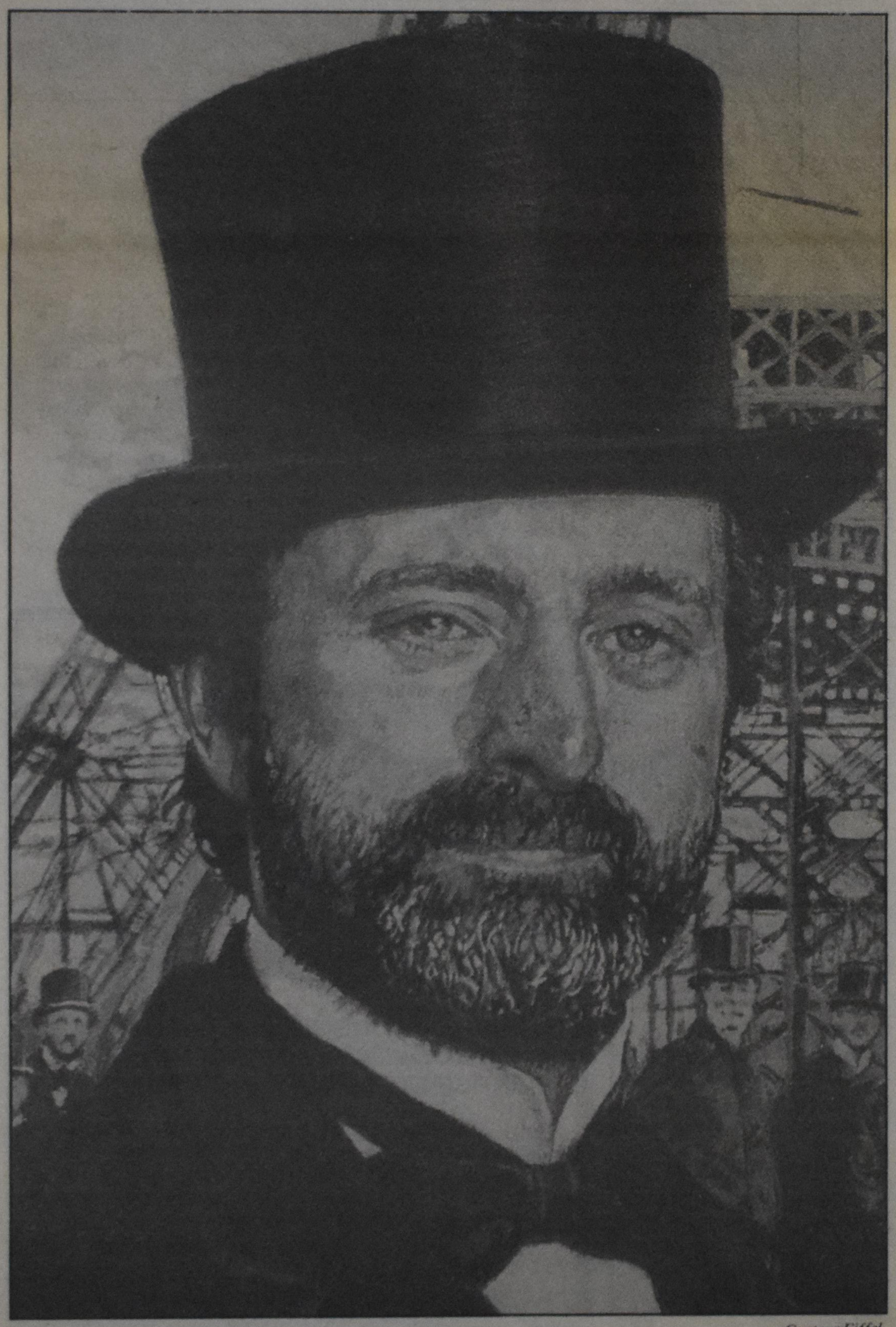
He was joined in his day by other creative professional, civil engineers. There was Roebling who built the Brooklyn Bridge. And there was also William le Baron Jenney who created the steel-framed skyscraper in Chicago.

Nothing remotely like the Eiffel Tower had ever been built before. It was twice as high as the dome of St. Peter's in Rome and the Great Pyramid of Giza. In contrast to such older monuments Eiffel's tower was raised in what was considered a relatively short period of time, with a small labour force and at slight cost.

He made use of advance knowledge of the behaviour of the metal arch and metal truss forms under loading, including wind forces. His structure was the forerunner of a revolution in civil engineering and architectural design.

Eiffel liked to remind his colleagues, whose work was inhibited by too much traditionalism, that the "first aesthetic principle of architecture is that the basic lines of the building should be determined by their suitability for its setting."

After 100 years the controversial product of Gustave Eiffel's talent still stands proudly over the city of Paris, an inspiration to other similar structures since built throughout the world.



Gustave Eiffel

John McGowan is a freelance writer who lives in Scarborough, Ont.

Christian faith and history

But it seems that something has happened
that has never
happened before: though we know not just
when, or why, or how, or where.
Men have left God not for other gods, they say,
but for no god; and this has never happened before.
T.S. Eliot, Choruses from The Rock

Harry J. Groenewold

For nearly two thousand years western culture assumed that there was meaning, purpose and direction in history. Some believed that history was in the hands of God; others proclaimed mankind to be in control of his destiny; and yet others insisted that the forces of Nature determined human destiny.

This consensus of meaningful history, however, disintegrated during the course of the 20th century. Everywhere western culture is marked by the forced departure of God, the consequent problematic status and nature of the human person, and a Nature more mysterious and indifferent than ever before. Twentieth century humanity accepted a culture ruled by a thoroughgoing godlessness. It was a culture no longer in need of God or gods; it claimed a self-sufficiency to create meaning through its own ideologies and philosophies. These desperate attempts to manufacture some meaning could not disguise the smell of decay and death haunting human culture and human history.

The loss of God loosened the demonic forces shaping modern culture: the will to power. We need only be reminded of the killing fields of World War I, the agonies endured in the antiseptic hell of the Nazi death camps, the harvest of sorrows of the Ukrainian famines and the bleak arctic camps of the gulag, and the present day cancerous terrorism evident throughout the world. The shadows of the horses of the apocalypse loom ever larger and more menacing.

Loss of God means loss of humanness

The loss of God also meant that humanity lost its place and status. History is reduced to a process of permanent change sweeping humanity along. The human person became merely a fleck of dust dancing ever so briefly in a sunlit beam. His destiny was certain: the abyss of death and oblivion. The universe was his womb and tomb, and his epitaph was promethean defiance hurled into an emptied and sealed universe.

Origin, purpose and destiny are no more in the chronicles of human history. The study of history is merely a deadening monologue of humanist praise: humanity talking to and about itself. It is a shallow one-dimensional recounting of human activities like flat plains without depth or height. It is a landscape without mystery and without contours.

How can such a history capture the sorrow of a feudal serf, Saint Joan's rapture in her martyrdom, the spiritual quest of a Martin Luther, the despair of native peoples enslaved in the silver mines of Spain, or the egomaniacal ambitions of a Hitler? Indeed, how can such a featureless history capture the nobility, the sanctity, the demonic, or the duplicity of human history?

But, tragically, many Christians find it very difficult, if not impossible, to entertain the idea of a Christian view of history. Too many Christians have accepted a view of history as progress — towards the liberation of humanity. Modern Christianity has lost its ability, and even desire, to confront this present age. It is prepared to identify itself with the pervasively dominant liberal worldview and its emphasis on democratic pluralism, equality, and individual rights. It is readily satisfied with moral pronouncements on any given issue of the day and accepts the need for a pluralism of moral opinion. It sees the Kingdom of God in service of humanity: to create earthly peace and justice.

In effect, modern Christianity has surrendered a biblical understanding of humanity. It no longer focuses on human fallibility, frailty and sinfulness; rather, it is concerned with human potential and capabilities. The problem is that modern Christianity has a very defective view of man, of sin and of the fall. Theology has become anthropology and it determines approaches to issues, problems and behaviour.

Affirm a biblical view of history

In the process the Christian faith has become a supportive religion for contemporary cultural traditions. Modern Christianity has allowed the world to adopt such biblical language as virtue, love, compassion, mercy and charity, but has emptied it of all biblical meaning. This language is used in defence of practices forbidden by God's law. Indeed, this language is used to strengthen those attitudes which eliminate God from his world. Modern Christianity, in attempting to save the world, is in danger of losing the world and its soul.

Christians must repudiate the parasitic claims of contemporary culture and reassert a more biblical view of history and its crucial significance for the Christian community. The Christian faith can never ignore history because the great events — creation, fall and redemption — are unique *historical* events. To understand history the Christian must confess the Christ as the centre of history. The history of the human races hinges on this event. Each generation, from Adam to the present day, is confronted by the question: "What do you think of the Christ? Of the Lord of History?" The answer given shapes and permeates culture and traditions.

A biblical view also provides a proper understanding of humanity. Faith in man is a modern heresy and one of the greatest hoaxes perpetrated on the 20th century. This heresy has left a bitter legacy of shattered illusions, failed promises and bankrupt cultural traditions. The doctrines of the fall, of original sin and of the incarnation are essential truths to a realistic understanding of humanity's journey through time. Their truths are only too evident throughout the pages of history and in our contemporary world. They are also a constant reminder of the antithesis between good and evil, and between the love of God and love of self. A biblical view of humanity cannot be fooled into thinking that the world is populated by wise and righteous people. Rather, it recognizes a world peopled with sinners who, but for the grace of God, are totally lost. History uncovers humanity's universal sin.

History is the place for man, the place where he fulfils his task: to serve the Creator. Humanity's fall was an attempt to deny this task, to proclaim human autonomy and sovereignty, and to master history. Man cannot, by any means at his disposal, exchange his place as creature of the historical process with that of history's Master. In that God-ordained place humanity responds and works within the creational limits. The Christian serves obediently as God's co-labourer in his Kingdom. But there is no task for the unbeliever in God's creation — he is merely a blind instrument or a slave who, unknowingly, serves the hidden purposes of God. His greatest agony is that God has no work for him.

Christian awareness of judgment in history

True awareness of humanity's place and task in creation makes it possible for Christians to be aware of judgment in history. God's judgment falls heaviest on those who come to think of themselves as gods, who put their trust in human systems, and who worship the works of their own hands. It also comes to those who pursue one-sided cultural developments such as scientism, economism, technological societies and the like. Such pursuits always run stuck, and escape is often only possible by way of a catastrophe. The sins of nations, peoples and cultures bring about their decline and destruction.

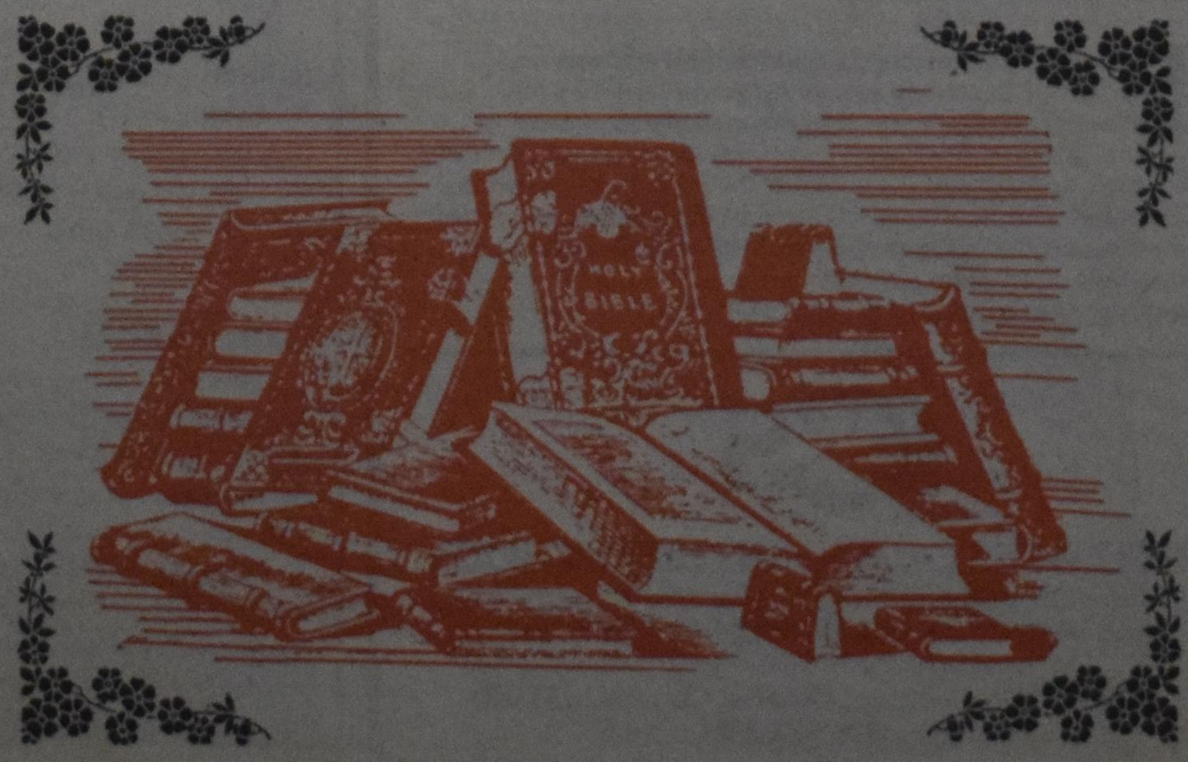
Judgment and the passing away of cultures reminds the Christian not to see cultural systems as the ultimate purpose of history. Such systems — Roman imperialism, medieval papal monarchies, reformation theocracies, capitalism, liberalism, communism — are things which are shattered when judgment falls. Judgment in history may well be an occasion for rejoicing because the Christian knows that the passing of a culture or an era releases new possibilities and a renewal of God-given tasks.

Realism about contemporary society

The study of history helps the Christian to be very realistic about contemporary society. Such study also teaches that history cannot solve problems nor create truth or moral values. But the study of history does teach the lesson of humility: humanity's inability to master and direct history. This awareness forces the individual to make a sovereign decision about the final interpretation of history. It is the individual's decision about faith, his attitude towards the creation and the way he understands life itself. The Christian's decision on these profound questions accepts the truth that history is going somewhere, that its destiny is inextricably bound up with the coming of the Kingdom of God. The Christian cannot separate the God of creation, engaged with humanity, from an understanding of history. Indeed, a Christian interpretation rests ultimately on a confession of God — the Beginning and the End.

This awareness of history is crucially important for an immigrant Christian community, itself an heir of the rich religious and cultural heritage reaching back some 2000 years. But as a transplanted community it is very difficult to be sensitive to historical place and task in a new cultural setting with its own history, traditions and values. An immigrant Christian community must make the Canadian past an integral part of its heritage so that its members know intimately the great figures, the clash of ideas, and the religious, social and economic developments which have shaped Canada. Only this carefully acquired knowledge will enable the Christian "to test the spirits" in Canada whether they be of God or the world. Such knowledge is a prerequisite for an effective and prophetic witness in contemporary Canadian culture.

Harry Groenewold is a professor of history at The King's College, Edmonton.



Introducing the advice column

With this issue, *Calvinist Contact* launches a weekly advice column for its readers, in the hope that people of all ages can make use of the expertise and life experience that a panel of advisors will be able to provide.

For several months now a small committee has been meeting with Peter and Marja Slofstra, the writers of our new advice column, to help them prepare material for their column. An advice column has no requests for advice before it has established itself. So, the committee was asked to prime the pump for several weeks and months, until the requests for advice from readers begin to arrive. Each committee member presented real situations that they knew about to the meeting. Thus, the material that will appear in the first weeks and months is not fictional.

Of course, even after the readers begin to send in their questions and concerns, the committee will continue to exist to share their insights and suggestions for advice with Peter and Marja.

Let's introduce the columnists and their committee. Peter Slofstra is the pastor of Jubilee Fellowship Christian Reformed Church in St. Catharines and a former campus minister at the University of Western Ontario, London, Ont. He is a talented songwriter, singer and guitarist. Marja Slofstra, nee Schweitzer, used to be a Registered Nursing Assistant, but has spent much of the past 10 years looking after a busy family of six and opening her home to hundreds of students and other young people. Peter and Marja are married to each other.

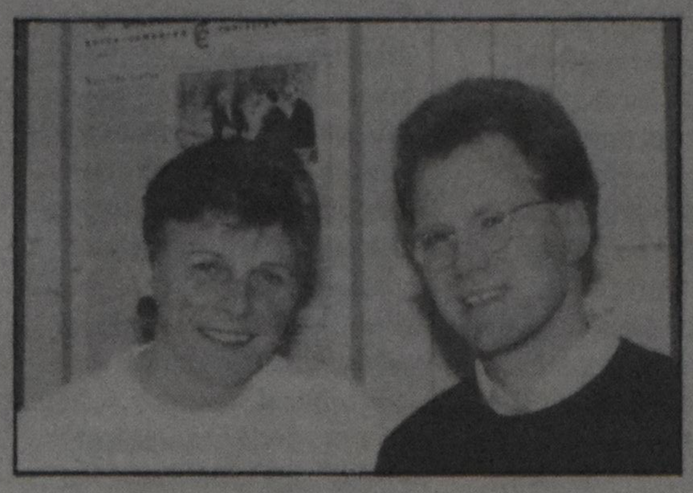
The committee consists of Sam Da Silva (a counsellor), Ineke Parlevliet (a former social worker and still a writer), Tom Zeyl (a medical doctor), Willy Suk-Kleer (bookkeeper and recording secretary), and Bert Witvoet (a former educator and at present a journalist). All of the panelists have many other life experiences, which include being married, raising a family and being active in church life. We hope that the combination of these people will provide some interesting and worthwhile insights.

We encourage our readers to make use of this service, whenever they need advice or even help. The title of the column, which playfully refers to Lucy's psychiatrist's stand in the Peanut cartoons, indicates that Peter and Marja are more than willing to make themselves available to you. Confidentiality can be assured by either revealing the name only to Peter and Marja, who will receive the mail, or by completely withholding the name even from them.

Even though we won't print the information, it does help to know what town you are from and how old you are. Try to capture the main points of your problem or situation in your letter. Peter and Marja have the right to abbreviate and edit your letter for the purpose of publication.

We hope sincerely that this addition to C.C. may be of great benefit to the readership and enhance the coming of the Kingdom of Christ.

Editor



Peter and Marja are IN

Dear P and M:

I'm a 16-year-old guy who likes to wear black shirts and black pants. My parents say that means I'm rebelling or I belong to the world. They don't want me to wear black. What's wrong with black?

Dear Teen in Black:

We don't have a problem with black clothing. Adults as well as teens are drawn to this colour. Pastors and elders have black suits in their wardrobes. Johnny Cash, a well-known and widely respected singer and Christian is so identified with his black on-stage attire that his biography came out under the title, "Man In Black."

You don't tell us whether your clothing comes with offensive imprints. That would shed a different light on your question.

More to the point, we wonder why your parents are taking issue with you about this. Perhaps your parents feel threatened by the changes in you. Only a couple of years ago you were a boy who communicated freely with them. Now you are a youth, trying on some of your own decisions and confiding more in your friends. What can you do to improve communication with your parents?

Your Mom and Dad may also be confusing modern culture and its clothing styles with worldliness. Of course they are not the same thing. Even your parents' taste in clothing probably reflects today's styles and fashions.

Do ask yourself whether you are in fact rebelling. Is there a legitimate reason for concern?

We hope your parents and you don't get hung up on what you wear. Save your energy for the big issues.

It comes down to trust. If you are trustworthy and your life-style shows that you belong to the Lord, black shirts and pants should not be an issue.

Dear P and M:

Eleven months ago our daughter ran away. We never heard from her during all that time. There were problems with her, but nothing that we thought was so bad that she would have to leave.

Then, out of the blue, she called us from another city last week. She told us that a lot had happened since she left, especially that she had a baby boy now three months old. We should mention that she just turned 16.

To tell you the truth, we don't know what to do. We haven't talked to anybody about this and when we talk about it together we just get stuck.

What should we do? I know this letter doesn't tell you much but our daughter didn't tell us much either. Besides, we wouldn't want everybody who reads this letter to figure out who we are.

Dear Parents in Pain:

This last year has been very painful for you. You have been hoping for a call from your daughter, but dreading it, too.

The fact that she has called tells us that she loves you and wants you involved in her life. Your letter does not tell us whether she wants to stay where she is, move back into your area but live on her own, or come back home. Work through each of these options. Be honest about the extent to which each of these is a possibility for you. Be prepared to explore each of these options with your daughter.

If she has given you her telephone number and address, make contact immediately. Her needs and the needs of the baby, your grandchild, are now the primary focus. This is your best shot at helping her make some lifestyle changes.

We assume that your daughter left 11 months ago because she was afraid of how you would react to her pregnancy. We are thankful with you for a God-given opportunity to show her that she is your daughter through thick and thin.

Be aware of your unresolved anger. Recognize the temptation to sermonize or moralize. Ask the Lord to give you a forgiving spirit and the wisdom to know what to do and say. Ask the Lord for a heart full of love and the courage to move forward positively into this unknown territory.

Talk out your feelings with trusted friends. Confide in your pastor or elder. Count on your church community to come through with flying colours. You don't have to be ashamed about a daughter who chose to keep a child that could have been secretly aborted. Seek advice from an agency that works with unwed mothers.

Remember, too, that you are dealing with a young adult now. She is more mature and experienced about life than when she left.

Thank God she called. The Lord will show you what to do as you take things one step at a time. Let us know how things are going.

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Poetry

Peacefulness

I came upon the spring-blossoming meadow,
with its lush, green fields, gentle stream,
and wild, violet flowers,
all held under a bright, clear sky.
A place I called mine.
As I sat in the wild, rich grass and watched
the hushed stream finding its way,
I wondered why it could easily find its
way down,
When I couldn't find mine.
Then as I looked upwards,
I saw a canopy of clear, blue, sheltering me.
I wondered why it only had to worry
about the puffy, white clouds sailing
through it.
Gazing across the lush, green fields,
I noticed a bunch of wild, violet flowers
swaying in the mild breeze.
And I wondered why they only had to
worry about being swayed too hard in
the wind.
As the gentle breeze swept through my hair,
I thought and wondered about my future,
wondering if I will ever find the right
path to take.
But as I shut my mind to all this
wondering,
I realized that I needed peacefulness,
true peacefulness.
Now as I watched the stream,
I saw the water flowing gently along
with a hushed silence.
And looking upwards at the canopy of
clear blue,
I saw it as a helper of calmness and
tranquility.
Gazing across at the wild, violet flowers
again,
I saw them as singers of silence,
swaying along with no concern for
anything.
As I left, I understood the reason the
spring-blossoming meadow was there.

Jennifer Dykstra
Age 14
Flamborough, Ont.

Late Winter

The snow is gone,
having seeped back into the ground
during the deceptive warmth of a false spring,
Winter has returned
from an all too brief leave of absence,
its frigid air settling once again
over an exposed earth
no longer protected by the thick white coverlet
which the sun has so recently stolen away,
Gnarled wooden giants stretch their bony limbs
towards a sun that will not shine.
The odd one yet remains:
clinging to its dormant branches
are a thousand crackling copper-hued leaves,
their deathgrip so strong
that the wintry winds have failed to dislodge them
from their birthplace.
Alone stands the evergreen,
wearing its colour even as it sleeps:
a sign to all the world
that the seeming lifelessness of winter
is but a transient slumber,
soon to be broken by the song of a bird
and the animating ray of the sun.

David T. Koyzis
Ancaster, Ont.

Bike ride

Faster and faster
I'm free!
Past trees, birds, people, and mailboxes
I feel alive and happy
With the wind in my face
Faster and faster
Till I'm home at last
The feeling is over
I'm tired, hot, and sweaty.

Melinda Paas
Age 13
Burlington, Ont.

Return of the Geese

Canadian geese pass overhead
on their way back from a winter holiday,
creating a marvelous ruckus
with their cantankerous cries,
nagging the chilling air above
and poking fun at the groggy earth below.

David T. Koyzis
Ancaster, Ont.

Daffodils

I wander'd lonely as a cloud
that floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

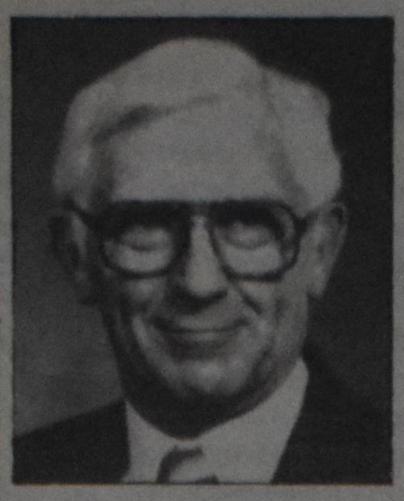
Continuous as the stars that shine
And twinkle on the Milky Way,
They stretch'd in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced, but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed — and gazed — but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

William Wordsworth (1770-1850)

SKYLIGHTS/WILLIAM R. RANG



"Why cast the nets after the sun has come up and the fish have gone down to deeper waters? What does Jesus know about fishing?"

Obedience is hard

The Apostle Luke tells us (chapter 5) that one night the fishermen-disciples had caught nothing. Towards morning, Jesus appeared and told his disciples to put out their nets in broad daylight.

I don't know about you, but I feel that maybe just for an instance Peter must have had some Satan-instilled questions run through his mind: "Why cast the nets after the sun has come up and the fish have gone down to deeper waters? What does Jesus know about fishing?"

Yet Peter answered, "Because you say so, I will let down the nets."

The question then arises: Who has so much power over our lives that we obey without questioning? The government? The police? The boss? A spouse? You see, we can only be totally obedient to and trusting of a person who never makes mistakes. Your and my obedience has much to do with trust.

But there is more. The Apostle James wrote that the earmark of true religion is to be compassionate and to prevent oneself from becoming a world-lover. The first deals with love, the second with obedience. Both love and obedience are found in Jesus' profound words to us: "If you love me, keep my commandments."

You and I struggle with all this. Love is a command; we love out of obedience, but our love for our fellow human beings must also be based on our trust in God. There is much emphasis in our day on "love," also in sermons we hear. In order to love, we must obey, we must also be conditioned to love. Yet we can attain neither one as long as we do not totally and blindly trust him who ordered us to do so.

Let's admit it: it is not easy to trust blindly.

It is not easy to obey. The school children who surround me show daily how, through sin, our hearts are conditioned to just do the opposite.

Neither is it easy to love. I am a rascal and I am daily surrounded by rascals. How can the one love the other?

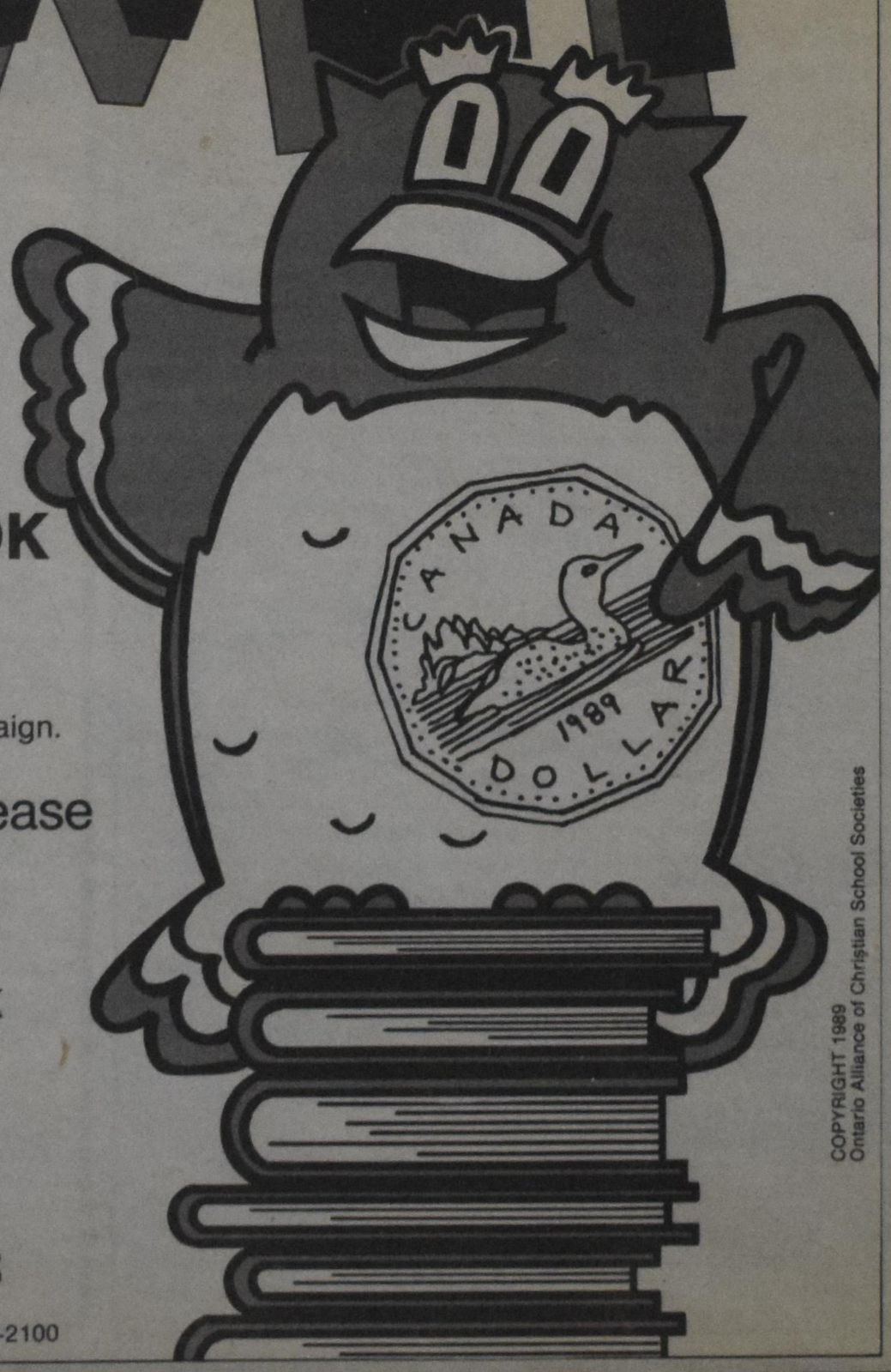
When we open our Bibles, we find the answer. It is through faith, the gift of the Spirit, that we may learn to trust, to obey and to love. And we can attain that faith by getting on our knees.

As I write this, I wonder whether *I* am on my knees often enough. I have already concluded that I must be in prayer more often and more sincerely.

What about you?

William R. Rang is principal of Dunnville (Ont.) Christian School.

LOONIES FOR LEWEY



Hi, I'm LEWEY

I'm here to talk about **CHRISTIAN TEXTBOOK DAY — April 26.**

Support the development of Christian learning materials for your child through your Christian School "Loonies for Lewey" fundraising campaign.

Make the wise move and please contribute your loonies to:

"LOONIES FOR LEWEY"
Christian Education Week
April 23-30

ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS

P.O. Box 7220, Ancaster, Ontario L9G 3L4 Tel. (416) 648-2100

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Ontario Alliance of Christian School Societies

Ontario establishes bereavement services group

TORONTO (MCCR) — Ontario Consumer Minister William Wrye announced recently that a special advisory committee on bereavement services will be established to provide advice to the minister on emerging issues and trends in the death care sector.

The minister made the announcement as part of a statement that he will shortly be releasing two unnumbered bills that will strengthen consumer protection legislation in the areas of funeral and cemetery services.

Wrye said that although the consultation process for this new legislation has been very intensive, the bereavement sector is constantly changing. "To keep pace with emerging issues and trends, and to foster a better understanding within the bereavement sector, a minister's advisory committee, independent of this legislation, will be established with representation from all key industry, non-profit participants and consumer groups," said the minister.

The advisory committee will be asked to review a wide variety of subjects, including:

- trends toward cremation and other forms of disposition;
- the increase in diverse burial and funeral practices by multi-cultural and religious groups;
- consumer education;
- marketing practices.

Representatives from industry, service and consumer groups will be invited to participate in the committee and an official from the Ministry of Consumer and Commercial Relations (MCCR) will also be appointed.

A new cemeteries act and the funeral directors and establishments act will replace the existing death care legislation and enhance consumer protection for purchasers of bereavement services in Ontario.

Calvinist Contact Fax number is (416) 682-8313

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OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of $10.00 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1.
Phone: (416) 682-8311
FAX: (416) 682-8313

Thanks

VAN HARTEN:
We like to thank our children, grandchildren, families and friends for giving us an unforgettable 35th wedding anniversary celebration. Thank you for all your good wishes expressed by way of cards, flowers, gifts and phone calls. Praise to our faithful God who blessed us so abundantly.
Henk and Aukje Van Harten.

Births

HUYER-VEENEMA:
We, Jacob and Margaret, joyfully introduce our first child, KRISTA JAYNE, received from the Lord on Jan. 11, 1989. Happy grandparents are John and Janet Veenema of Cambridge, Ont. and Mrs. M.P. Huyer-Buth of the Netherlands. Great-grandmother is Sophia Huyer of Barrie, Ont.
Home address: 503 Duckworth St., Barrie, ON L4M 4Y8.

VREUGDENHIL:
God has richly blessed Nick and Helene with the birth of their first child NICHOLAS PETER, 8 lbs, 5 oz., at 8:10 p.m. on Mar. 18, 1989. Nicholas is the 6th grandchild for Albert and Grace Mast and the first grandchild for Kees and Liz Vreugdenhil, both of Chatham, Ont.
Home address: 14C Beniea Dr., Nepean, ON K2G 4A8.

Accommodations

One bedroom apartment available May 1st. St. Catharines, north end. Fridge, stove, parking and utilities included. Phone (416) 934-2325 after 3 p.m.

Marriages

BUIST-DE KLERK:
Mrs. Jantina Buist and the late Antonie Buist, together with Mr. and Mrs. Ike De Klerk, are proud to announce the forthcoming marriage of their children

WILLIE
and
HENRY

The ceremony will take place, D.V., Apr. 15, 1989, at 2:30 p.m. in York Maranatha Chr. Ref. Church with Rev. H.A. VanderWindt and Rev. J. Postuma officiating.
Future address: Mr. and Mrs. Henry De Klerk, 318 Alder St. E., Apt. 2, Dunnville, ON N1A 1E3.

KORTEN-BRUULSEMA:
A new beginning for

TRUDY KORTEN
and
GERALD BRUULSEMA

as they are joined together in marriage. Their parents, Albert and Nell Korten of Lucknow and Cornelius and Jenny Bruulsema of Ancaster ar happy to announce that this joyous event will take place, the Lord willing, on Saturday, Apr. 22, 1989, at 11:30 a.m. in the Lucknow Chr. Ref. Church.

VANDERLEEUW-SMITH:
Mr. and Mrs. Jake Vanderleeuw are pleased to announce the forthcoming marriage of their daughter

ELAINE
to
MICHAEL SMITH

son of Mr. and Mrs. George Johnston. The marriage will take place on Apr. 22, 1989, D.V., at 2 p.m., in the First Chr. Ref. Church, London, Ont. Rev. W. Brouwer officiating.

EVERS-HUIZINGA:
Mr. and Mrs. Bernard Evers of Wellandport, Ont., are happy to announce the forthcoming marriage of their daughter

PATRICIA MAY
to
BRIAN EDWARD

son of Mr. and Mrs. Clarence Huizinga of St. Ann's. The exchange of vows, the Lord willing, will take place on Saturday, Apr. 15, 1989, at 2 p.m. at the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. H. Katerberg of St. Catharines officiating.
Future address: P.O. Wellandport, ON L0R 2J0.

Anniversaries

Friesland — Listowel
the Neth. — April 14 — Ont.
It is our prayer that God will continue to bless and keep our parents

TJITSE and GEESKE HIEMSTRA
(nee De Boer)

in his care. Thank you, Dad and Mom, Grandpa and Grandma, for the love you have shown us through the years.
Happy 35th wedding anniversary!
Sid & Bonnie Hiemstra — Listowel, Ont.
Andy & Marg Hiemstra — Port Perry, Ont.
Michelle, Stephen
Arlene & Thom McElhanney — Kapuskasing, Ont.
Sean, Jeremy
Diane Hiemstra & Bill (boyfriend) — Sarnia, Ont.
Peter Hiemstra — Kitchener, Ont.
John Hiemstra & Sandy (girlfriend) — Listowel, Ont.
Robert Hiemstra & Chris (girlfriend) — Listowel, Ont.
Home address: R.R.#4, Listowel, ON N4W 3G9.

Anniversaries

1949 — April 13 — 1989
With thanks to God, we celebrate with our parents and grandparents

ADRIAN and TINA DENBESTEN
(nee Van den Brink)

their 40th wedding anniversary. May God bless you richly with many more years together.
Congratulations and best wishes:
Mary & Jake Termorshuizen — Cayuga, Ont.
Danny, Rachel, Gregory
Bill & Linda DenBesten — Wainfleet, Ont.
Angie, Sara, Jeremy, Bradley
Jack & Sue DenBesten — Wellandport, Ont.
Jackie, Jeffrey, Jessica
Ed & Pat DenBesten — Welland, Ont.
Joshua
Leo DenBesten — Wellandport, Ont.
Home address: P.O. Wellandport, ON L0R 2J0.

1944 — April 26 — 1989
"How precious, O God, is your constant love. We find protection under the shadow of your wings. We feast on the abundant food you provide; you let us drink from the river of your goodness." (Ps. 36:7, 8)
With thanks to God, we hope to celebrate the 45th wedding anniversary of our parents

AART and ALI JONGEJAN

Our prayer is that they may experience God's blessings in the years to come.
Gary & Audrey Reitsma — Brantford
Sharon, Steven
Rick & Ruth Jongejan — Dorchester
Philip, Charleen
Bill & Fran Jongejan — Goderich
Jeremy, Alison, Caroline, Julie, Ricky, Rebecca
Open house from 2-4 p.m. Saturday, Apr. 29, 1989, at the Clinton Chr. Ref. Church Hall. Home address: R.R.#2, Bayfield, ON N0M 1G0.

1944 — April 12 — 1989
With joy and thanksgiving, we celebrate the 45th wedding anniversary of our parents and grandparents

HENDRIK and JOHANNA KREEFT
(nee Zielhuis)

May the Lord continue to bless you.
Congratulations and love from all of us on your special day.
John & Gin Kreeft — London
Kim, Michael
Renee Kreeft & Peter Robinson — Picton
Jordan
Trix & Dave Bradley — Waterloo
Tyler, Joel
Home address: 968 Exmouth St., Sarnia, ON N7S 1W1.

1949 — April 6 — 1989
It gives us great joy to announce the 40th wedding anniversary of our parents

HENK and RENNIE SCHAAFSMA
(nee Hoekstra)

Thanks be to God for his constant love and guidance in your lives. Through him you have shown us your love, faith and support. May God continue to bless and care for you in the years ahead.
With much love:
Durk & Jenny Schaafsma — St: Thomas, Ont.
Gregory, Melissa, Lindsay
Allan & JoAnn Schaafsma — Chatham, Ont.
Shelly, Jessica, Bradley
James Schaafsma — St. Thomas, Ont.

Anniversaries

Strathroy — Strathroy
1954 — April 15 — 1989

IPE and GRACE VANDERDEEN
(nee Feddema)

With deep gratitude to God for the marriage he has blessed, we rejoice with you Dad and Mom in the celebration of your 35th wedding anniversary! Our prayers stay with you in the years to come.
Patricia VanderDeen — Etobicoke, Ont.
Ivan & Diana VanderDeen — Waterford, Ont.
Ivan, Aileen, David, Michelle, Stephanie, Christopher
Irene & Charles Dykxhoorn — Springfield, Ont.
Daniel, Sandra, Gregory
Richard & Barb VanderDeen — Strathroy, Ont.
Michael, Karen, Sarah, Andrea
Clarence & Irene VanderDeen — Embro, Ont.
Beth, Jeffery, Arlene
Sharon & Steve Talsma — Harley, Ont.
Amy
John VanderDeen — Ridgetown, Ont.
Home address: R.R.#5, Strathroy, ON N7G 3H6.

1934 — April 19 — 1989
"Give thanks to the Lord, for he is good: his love endures forever." (Ps. 118:1)
With joy and thanksgiving to the Lord, we are happy to announce the 55th wedding anniversary of our dear parents

HENDRIK ARENT and JOHANNA WINTER
(nee Jager)

Peter & Nel Winter — Brantford
Grace & Hank Rumph — Moorefield
Jake & Alice Winter — Brantford
Anne & John Knier — Morrisburg
Ben & Julie Winter — Stoney Creek
Henry & Emma Winter — Beamsville
John & Jacomina Winter — Brantford
Reynold & Cathy Winter — Burford
Gerda & Brian VanStaalduinen — Stoney Creek
Ellen & John Hunse — Hamilton
Joanne & Ted Parker — Burlington
40 grandchildren and 5 great-grandchildren.
Open house celebration at Wellingstone Christian Home Social Hall (next to Mt. Hamilton CRC), Wednesday, Apr. 19, 1989, at 2:30-4:30 p.m., and 7-9 p.m.
Home address: 1415 Upper Wellington St., Apt. 205, Hamilton, ON L9A 5E8.

Sarnia — Dungannon
1954 — April 9 — 1989
"Great is thy faithfulness, O God our Father."
Thankful to the Lord for his blessings and faithfulness, the Lord willing, we hope to celebrate the 35th wedding anniversary with our parents and grandparents

JAN and GRIETJE
VAN NIEJENHUIS
(nee Talsma)

It is our prayer that he will continue to bless you, Mom and Dad, with many more years together with all of us.
John & Margaret — Windsor, Ont.
Louise & John Deelstra — Wyoming, Ont.
Gratiana, Osanna, Loreen, Sacha
Clarence & Nancy — Newtonville, Ont.
Justin, Colin
Grace — St. Thomas, Ont.
Sylvia & John Eelman — Wingham, Ont.
Jonathan, Rosemarie
Annette — Thunder Bay, Ont.
William — at home
David — at home
Gerald — at home
Harold — at home
Home address: R.R.#1, Dungannon, ON N0M 1R0.

Obituaries

On Mar. 19, 1989, the Lord took unto himself our father, grandfather and great-grandfather

RENNE BAKEMA

husband of Henderika Alida Bakema (nee Paans).
Father of:
Lidy & Dick Van Diest — Zwanenburg, the Neth.
Roel & Riet Bakema — Bracebridge, Ont.
Grandfather of:
Inge and Huib v.d. Wolk — Alphen a/d Rijn, the Neth.
Marcel & Mira — Amsterdam, the Neth.
Betty, Renne & Paul Bakema — Bracebridge, Ont.
and 5 great-grandchildren
Correspondence address: 7900 McLaughlin Rd. S. Apt. H608, Brampton, ON L6V 3N2.

"Surely you have granted him eternal blessings and made him glad with the joy of your presence." (Ps. 21:6)
On Feb. 5, 1989, the Lord in his infinite wisdom, called to himself

JOHANNES BRANDS

in his 72nd year.
Beloved husband of Nelly Sneep-Rupke for 37 blessed and happy years of marriage.
Dearly loved father of:
Wendy & Harry Vander Tol — Bramalea, Ont.
Dearly loved father to:
Jean & Henry Bierling — Newmarket, Ont.
John Sneep & friend Diane Erickson — Boca Raton, Fla.
Anne Marie & Bert VandeKuyt — Orillia, Ont.
Dearly loved grandfather of 12 grandchildren and three great-grandchildren.
Predeceased by son Neil Sneep and three grandchildren.
The funeral took place on Feb. 8, 1989, Rev. G. Ringnalda officiating at Second Chr. Ref. Church, Brampton, Ont.
"Be exalted, O Lord, in your strength; we will sing and praise your might." (Ps. 21:13)
HCH, Brampton, Ont.

From a full happy life through our Lord Jesus Christ, to a glorious home, it pleased the Lord to take unto himself, on Saturday, Feb. 25, 1989, our beloved wife, mother, grand- and great-grandmother

IRENE FLACH
(nee Horlings)

born Jan. 5, 1904.
"For to her to live was Christ and to die is gain." (Phil. 1:21)
Frank John Flach
Rena & Dick Hyma
Cathy — Robert
David — Katerine
Donald — Christene
Rebeka & Michael
Correspondence address: 7900 McLaughlin Rd., TT205, Brampton, ON L6V 3N2.

"My Grace is sufficient for you."
On Mar. 15, 1989, we were saddened by the death of our dear friend

HARRY KNIP

at the age of 57 years.
We pray that our heavenly Father will sustain Karen, her children, and grandchildren with his comfort and abounding grace.
Gerry & Ann Boersma
Bert & Shirley Branderhorst
Peter & Sandra Damsma
Harry & Ann Klungel
Art & Ann Kikkert
Wm. and Els Rooseboom
Larry & Bea Uyl
Peter & Willy Visscher
Funeral service was held on Mar. 18, 1989, at the Chr. Ref. Church in Exeter, Ont. Rev. R. Arbogast officiating.

Classified

Obituaries

"And I — in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness." (Ps. 17:15)
The Lord took home our dear son, brother, brother-in-law and uncle

BERNARDUS JACOBUS TANGELDER

on Tuesday, Mar. 14, 1989. He was in his 60th year. May the Lord sustain his wife Doreen, and two daughters Carol and Elizabeth and her husband Andrew.
Johan & Helen Tangelder — Strathroy, Ont.
Connie & Ron Morris — Oshawa, Ont.
Enid & Phil Smith — Oshawa, Ont.
Ann & Gary Ormiston — Oshawa, Ont.
and his mother:
Alice Tangelder — Oshawa, Ont.
The funeral took place in Christchurch, New Zealand.
A memorial service was conducted on Saturday, Mar. 18, 1989, in the Hebrom Chr. Ref. Church, Whitby, Ont., by Rev. R. Fisher.
Correspondence addresses:
Mrs. Doreen Tangelder, Sandy Knolls Road, 5 R.D. Christchurch, New Zealand.
Mrs. A. Tangelder, 230 Nipigon St., Apt. 709, Oshawa, ON L1J 4N6.

"The Lord is my light and my salvation — whom shall I fear? The Lord is the stronghold of my life — of whom shall I be afraid? I am still confident of this: I will see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and take heart and wait for the Lord." (Ps. 27:1, 13, and 14)
After a courageous battle with cancer, the Lord took to himself our beloved husband, father and grandfather

JOHN B. VISSCHER

He passed away peacefully at his home on Easter day, Mar. 26, 1989, in his 60th year.
Sadly missed by his wife Willy.
Father of:
Rudy & Chris Visscher — Ottawa, Ont.
Sandra & Webb Kamminga — Guelph, Ont.
Harold & Carla Visscher — Calgary, Alta.
Cathy Visscher (Predeceased Jan. 4, 1988)
Albert Visscher — Dordt College, Sioux Center, Iowa, and friend Joyce
Denise & Keith Van Dyke — Granger, Wash.
Daphne — at home
and 7 grandchildren
He will also be dearly missed by his stepmother, brothers and sisters:
Freda Visscher — Drayton, Ont.
Jake & Alice Visscher — Wallenstein, Ont.
Alida & John Zantingh — Bowmanville, Ont.
Jan & Aafke Visscher — Kitchener, Ont.
Dini & Wayne Vanden Hazel — Wallenstein, Ont.
Jean & Henry Katerberg — St. Catharines, Ont.
Theresa & Jake De Haan — Shepherdsville, Ky.
Hillie & Fred Numan — Hamilton, Ont.
The Reverends John Zantingh and Henry Katerberg conducted the funeral service in the Chr. Ref. Church, Drayton, Ont, on Wednesday, Mar. 29, 1989, at 2 p.m. Spring interment at the Drayton cemetery.

Council and congregation of First Christian Reformed Church of Owen Sound extends its deepest sympathy to the family of deacon Phil Visser on the passing away of Phil's father

CECIL VISSER

of Woodstock, Ont. May the Lord comfort and sustain them with the presence of his Holy Spirit.

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for definite openings at the **junior level** and a possible opening at the **intermediate level.** Preference will be given to applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed., (intermediate) and special education.** Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BELLEVILLE, Ont.: Belleville District Christian School is in need of a teacher in **Grade 2** and in **Grade 7 and 8** for the 1989/90 school year. Interested parties are requested to forward letters of application and resumes to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. (M. VanDyk, Principal (613) 962-7849).

BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in **English** and the other is a girls **physical education/mathematics** combination. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.

BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

BROCKVILLE, Ont.: John Knox Christian School invites applications for a **teaching principal.** Situated in the beautiful Thousand Islands. This trans-denominational school offers a unique opportunity to an individual prepared to meet a new challenge. Send resume and/or direct inquiries to: Rod Freeman, Principal, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone (613) 345-1101 (school) or (613) 924-9614 (home).

BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the **Junior** and **Intermediate** divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.

CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a teaching position at the **intermediate** level. Ability to teach **French** required. Send resume to: Peter Van Dyken, Principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3. Phone (519) 623-2261 (school) or (519) 623-1409 (home).

DUNNVILLE, Ont.: Dunnville Christian School will need a **Grade 4/5** teacher by September. Strengths in **French** and **music** will be an asset. Dunnville lies at the Grand River on Hwy. 3 and is within a short drive from Redeemer College, Hamilton and St. Catharines.
Send your applications to Mr. William R. Rang c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1. Phone (416) 774-5142.

Teachers

CHILLIWACK, B.C.: Chilliwack Christian School has an opening for a **Grade 1** teacher beginning September 1989. Please send resume or contact the principal at Chilliwack Christian School, 9750 McNaught Rd., P.O. Box 161, Chilliwack, BC V2P 6G2. Phone (604) 792-4171.

DRAYTON, Ont.: Calvin Christian School has an opening for **Grade 1** for the 1989/90 school year. Due to maternity leave, we also need a **Grade 3** teacher from Sept. 1 — Dec. 31, 1989. (There is a possibility of this becoming a full-time position.) We also have a possible opening for a **Grade 7/8** teacher. This position may possibly be combined with the Vice-Principalship in the school. The ability to teach **French** in all positions is a requirement. Please send requests for application forms to: Mr. A.J. Vanderstoel, Principal, Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone (519) 638-2935 (school).

HOUSTON, B.C.: Houston Christian School, a Grade 1-10, CSI school, situated in North Central B.C., is seeking applicants for one possible opening in **Grade 3/4,** and one definite opening in **Grade 5/6,** with a preferred strength in **language arts.** Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone: (604) 845-7736.

LONDON, Ont.: London District Christian Secondary School invites applications for possible openings in the **science/math and English** areas for the 1989/90 school year. Please send your letter of application and resume to Mr. H. Kooy, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.

LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the **Grade 1/2** classroom or for the **Grade 3/4/5** classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.

MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in **junior high (Grades 7-9),** commencing Sept. 1989. Preference will be given to candidates whose specialties are: **social studies, language arts** and **physical education.** We also have an opening in **ECS (Kindergarten)** for four days per week. In addition we need a **Grade 1/2** teacher (combined class). Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).

NEERLANDIA, Alta.: Neerlandia School, a public Christian School, requires an **elementary/lower secondary** teacher for the 1989/90 school year. Must have expertise in **art (fine arts)** and **language arts** or **social studies.** Specialties in **phys-ed** and **French** are desirable. Primary duties will be in the elementary grades. Send applications and inquiries to John Piers, Principal, Neerlandia School, Box 10, Neerlandia, AB T0G 1R0. Phone school (403)674-5581, home (403) 674-4308.

Teachers

NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for **Grades 2 and 8** and possibly for other levels. Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.

ORILLIA, Ont.: Orillia Christian School invites applications for possible positions in the **primary and intermediate grades,** commencing September 1989. Strengths in **music** and/or **French** would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 862, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.

RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time **Kindergarten** and **Grade 2** and part-time **French** (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.

REXDALE, Ont.: Timothy Christian School, for the 1989/90 year will have openings at **all grade levels,** plus a probable full-time **remedial** vacancy. Qualified applicants are invited to send resumes, including letters of reference to: Mr. G. Postma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone (416) 741-5770.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in **elementary** and **secondary French, upper elementary language arts** and **primary Grades 2 or 3,** and a possible opening in **elementary and secondary phys-ed.** Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.

ST. THOMAS, Ont.: Ebenezer Christian School has a definite opening for a **Grade 2 & 3** combination beginning September 1989. An interest and ability to teach **French** would be an asset. Interested applicants please send a resume or letters of inquiry to Mr. Tony De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

MUSKOKA, Ont.: Muskoka Christian School requires a teacher for a split grade primary class — **Grades 1 and 2.** We are a small school of 75 students, a member of OACS, though more interdenominational than most, set in the heart of beautiful Muskoka. We request a full resume with your application. Mailing address: Box 150, Utterson, ON P0B 1M0. For inquiries call Bill Fitch, Principal, (705) 385-2847 (school) or (705) 645-8276 (home).

WOODSTOCK, Ont.: John Knox Christian School. We have possible openings in the **primary and intermediate divisions. Please** direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Drive, P.O. Box 243, Woodstock, ON N4S 7W8. Phone school (519) 539-1492 or home (519) 539-2117.

Teachers

TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in **K-8** for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173

WILLIAMSBURG, Ont.: Timothy Christian School of Williamsburg, in beautiful eastern Ontario, and fairly close to Ottawa, is in need of a teacher for **Grade 2 and 3** (20 pupils). This attractive seven-room school has at present: 132 students from K-8, a central library, a gym, large playgrounds and a very supportive Christian community. Teachers who would like to become part of our dedicated team of 10 teachers are asked to send their applications to the principal of TCS, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).

Real Estate

Greenhouse for sale: 65,000 sq. ft. greenhouse and auxiliary buildings. Total 12 acres of sandy soil near Waterdown, Ont. Nice one-storey house. Contact Roland Bradshaw Real Estate Ltd., Hamilton, Ont. Phone (416) 574-2433 and ask for George Newlands, Sales Rep.

For Rent

Young Christian woman wishes to let rooms in her house to other young Christian women. Centrally located at Limeridge and West Fifth St. in Hamilton, Ont. Occupancy: July 1, 1989. For details call Sandra at (416) 648-1681 or write to: 26 Daffodil Cres., Ancaster, ON L9K 1C8.

Toronto, Central: For rent, large renovated bachelor, full-size appl., laundry fac., use of yard, single parent welcome, $500 incl. May 1st, (416) 535-6457.

Vacations

LANG'S RESORT
Cottages and campgrounds
RICE LAKE
Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.
Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:
Lang's Resort
R.R. #3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

For more teachers' ads see page 18

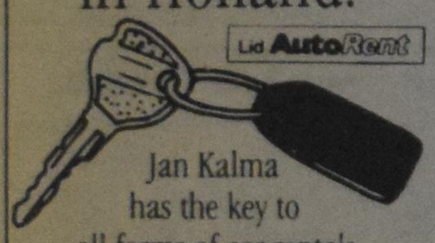
Classified

Help wanted

MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road,Wellandport, ON L0R 2J0; (416) 386-6461.

For Rent

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

For Sale

Bargain sale. Rare antique pewter collection. Hallmarked (18, 19 and 20th century). 400 pieces. Call Huibert DeGroot, 17 Centennial Ave., Tillsonburg, ON N4G 4R5 (519) 842-9911.

It's Mostly in Dutch
some English, too

It's almost all about The Netherlands - current affairs, feature stories, news from the churches (1 page), politics, many pictures - and the Dutch in Canada and the U.S.A. It's being mailed twice a month and has 28 tabloid pages or more.
Only $17.00 anually.

Write ***the Windmill Herald***.
From the ***U.S.A.:***
P.O. Box 591, Lynden, WA 98264;
from ***Ontario or East:***
Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from ***Manitoba or West:***
P.O.Bag 9033, Surrey, BC V3T 4X3

Yes, our English pages are interesting too.

the Windmill Herald

The Bible and Islam
by Rev. Bassam Madany
($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.00).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Help wanted

DORDT COLLEGE

invites applications for possible openings in

Chemistry, Physics, English, Philosophy, History

The doctorate is required and college teaching experience is preferred.

Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:

Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, IA 51250

Dordt College is an EO/AA employer

WANTED:

Responsible, hard working, dedicated individual to work on apple farm in the Niagara Peninsula. Duties include the growing and care of an apple orchard as well as the harvesting and pressing of juice apples. An excellent opportunity for a person or persons with wages contingent upon ability. Interested applicants should send resume to:

P.O. Box 1427,
Fonthill, ON L0S 1E0

Mechanic Class "A"

required for 4-bay general repair garage.
For more details and confidential interview call:

Jack L. Dam
Ryckman's Auto Service
2350 Highway #6, Mount Hope, Ontario
Phone (416) 679-6095

For Rent

ARE YOU PLANNING A
family reunion, anniversary, wedding, retreat, barbeque
Consider booking the Redeemer College Recreation Centre with its
— comfortable, cozy furniture
— fireplace
— beautiful rural setting
— room for sports and play

Available from May 1 - August 20
Suitable for approximately 60 people
Rental $100 per day
For more information please call
Redeemer College
(416) 648-2131 Ext. 270 or Ext. 208

Miscellaneous

JUST A REMINDER

Burloak/DCEC Travel is now Valentine Travel — Oakville.

Call Sonya or Darlene for all your travel needs to Amsterdam or any part of the world. We are in Oakville to serve you!

2359 Lakeshore Rd. W.
Oakville, ON L6L 1H4
827-3342

Help wanted

Bobcat loader operator

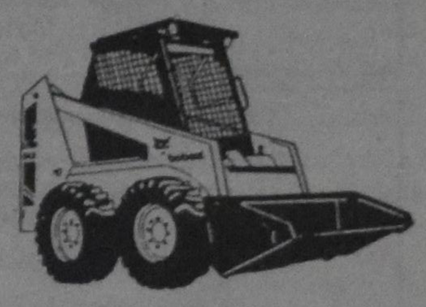
Experience important, but not essential (will train)

We need a bright, energetic man with some equipment or farming background for all kinds of construction, landscaping, etc. Every day a new challenge!

Wages commensurate with ability. Working season from approximately March 15 till December 15.

Call or write:

Mr. John P. Slagter
Slagter Construction Ltd.
29 Panin Road
Burlington, ON
L7V 1A1
Phone (416) 639-9394



Dordt College

invites applications for a tenure track position in

physical education

Applicants must have at least a master's degree in physical education with an emphasis in exercise science and other health-related areas. Other assignments include coaching women's volleyball and women's softball.

Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:

Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, IA 51250

Dordt College is an EO/AA employer

Ontario Alliance of Christian Schools

invites applications for a

Secretary/Bookkeeper

A basic knowledge of bookkeeping and computer-based accounting is required. Familiarity with word processing would be an asset. This opening will appeal to those interested in working four days per week.
Enjoy the flexibility and atmosphere of a small office and the opportunity to work in a Christian environment.
Please send a letter of application and resume by **May 15, 1989**, to:

Ontario Alliance of Christian Schools
P.O. Box 7220, Ancaster, ON L9G 3L4

Miscellaneous

HELP WANTED

We need one full-time person (40 hrs.). Hours include one evening (Fri.), and every other Saturday. Work includes: serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. Ina Klaassens or to owner Gerry Denbok: (416) 637-9151 (store), (416) 639-1075 (home).

The Family Christian Bookstore
750 Guelph Line, Burlington, ON L7R 3N5

Classified/Events

Teachers

WELLANDPORT CALVINISTIC CHRISTIAN SCHOOL SOCIETY
operating
Smithville Christian School
&
Wellandport Christian School
(combined enrolment of 370)

Invites applications for the following possible openings:

Smithville Christian School (125 students)

- part-time French 25%
- principal's relief 30%
  (above 2 can be combined)
- primary teacher
  (ability to teach French an asset)

Forward letters of application to:

Mr. B. VanHoffen, principal
Smithville Christian School
Townline Road
Smithville, Ontario LOR 2A0
phone (416) 957-7796

Wellandport Christian School (245 students)

- Grade 3 position
  (those with expertise in French, Art, Phys.Ed. or Music are encouraged to apply.)

Forward letters of application to:

Mr. Wm. J. Thies, principal
Wellandport Christian School
Wellandport, Ontario L0R 2J0
phone: (416) 386: 6272

Teachers

Heritage Christian School

is in need of a teaching

PRINCIPAL

for the 1989/90 school term. Prospective applicants should have both teaching and administrative experience in Christian education.
The school is an attractive new facility and has been in operation for the past 11 years, providing Christ-centred education to students in Kindergarten through Grade 8.
If you feel qualified to accept this leadership challenge, please direct your letter of application to:

Mr. Bill Buwalda, Board Chairman
Heritage Christian School Society
159 Colborne Street West, Lindsay, ON K9V 5Z8
Telephone (705) 324-8363

Duncan Christian Elementary School

has a vacancy for **Grade 3 and possible vacancies in Grades 4 and 5.**
We are an interdenominational school with an elementary enrolment of 160, situated on beautiful Vancouver Island.
Please address inquiries to:
Mrs. J.M. Spyksma at
Duncan Christian School
Box 844, Duncan, BC V9L 3Y2
Phone school (604)746-5341, home (604) 743-5874

Pacific Christian School

requires applications for the following possible vacancies

Senior secondary chemistry and part-time home/economics

Send resume and application to:
John Messelink, Principal
654 Agnes St., Victoria, BC V8Z 2E6
Phone (604) 479-4532

Miscellaneous

Spring is the time to start planning a
FRIENDSHIP CLUB
in your church!

For information write or phone one of the Friendship Group Canada co-ordinators:

Herman de Jong
Box 333
Jordan Station, ON
L0R 1S0
(416) 562-7478

Jessie Schut
14615-84 Ave.
Edmonton, AB
T5R 3X1
(403) 486-1082

FRIENDSHIP

A SPIRITUAL DEVELOPMENT MINISTRY FOR PEOPLE WITH DEVELOPMENTAL DISABILITIES.

Events

Hank Ennis and Bill Goldin
are pleased to invite you to the
Grand Opening
of their new dealership
STRATHROY PLYMOUTH CHRYSLER JEEP - EAGLE
351 Caradoc Street South
Strathroy, Ontario
(519) 245-2202

Open House to be held
Saturday, April 15, 1989
10:00 a.m. to 3:00 p.m.

Draw for Patio Set *Refreshments*

Trinity Christian School

Burlington, Ontario
plans to celebrate it's 25th Anniversary (1964-1989)
D.V., the weekend of September 22-24, 1989
(more information will follow later from the Anniversary Committee)

ATTENTION
former teachers, students, members, and friends of Trinity Christian School

WE WANT TO HEAR FROM YOU!

Help us by sharing your experiences and old pictures for our Anniversary book
Deadline May 26, 1989

Send all material to Trinity Christian School Anniversary Committee
Fred R. Vander Velde, Chairman
2621 Cavendish Drive, Burlington, ON L7P 3W6
Telephone (416) 336-5619

Close to the deadline — Fax it

Calvinist Contact has recently acquired a facsimile machine. We expect that many of our columnists, advertisers and readers will make use of this quick means of sending articles, ads and other communications. Our Fax number is (416) 682-8313.

We do ask those who submit communications to preferably send typed material, or otherwise messages written in clearly legible, black print. Include such information as name of sender, address, Fax or telephone number.

Accommodations

Two adults (female) looking for a third person to seek and share a house in the St. Catharines area. If you or anyone you know is interested, please call Alice at (416)685-7424.

Two English families seek accommodation in Toronto for one year, while studying at the Institute for Christian Studies, from September 1989. Rent or house swap considered (Bristol, England). Contact Nic Ansell (416) 537-4929.

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Summer Job Market

DEVLIN, Ont.:
Summer help wanted: Student required for **dairy farm** located near Devlin, Ont. Contact Henry Kaemingh at (807) 486-3662.

STRATHROY, Ont.: Looking for a job in B.C. on a **dairy farm.** For the summer (May 1 to Sept.) Have experience of working on other dairy farms. Presently enrolled in Ridgetown College of Agriculture and Technology. For more information please contact John VanderDeen (519) 247-3206.

Events

CORRESPONDENCE COURSES
Benefit and grow with Christian perspective into seven subject areas. Write to:

Institute for Christian Studies
229 College Street, Suite 408
Toronto, Ontario M5T 1R4

14th Annual
Red Mesa Tour
September 12–19, 1989

A tour you'll always remember.
Anna Frazier, a Navajo Christian, guides you through picturesque Arizona and New Mexico. You'll appreciate her insights into Native American culture and her personal testimony. You'll fellowship with Native American brothers and sisters in Christ.

Call or write now for information.
Christian Reformed
Home Missions
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560
616/246-0757
P.O. Box 5070
Burlington, ON L7R 3Y8
416/336-2920

Place your event here!

Events / News

Church news

Canadian Reformed Churches

Called
— to Chilliwack, B.C., Rev. M.H. Van Luik of Watford, Ont.

Accepted
— to Neerlandia, Alta., Rev. G. Wieske of Lincoln, Ont.

The language issue in Canada

William Stewart

MONTREAL, (Canadian Scene) — The language argument in Canada is at least 200 years old and it is impossible to foretell how much longer its various aspects will hold attention or what the repercussions may be.

Lately it has cropped up in Quebec but through the years it has occurred in New Brunswick with its large group of French-speaking Acadians, and in Ontario, Manitoba and the other Western provinces.

The language issue has been most constant in Quebec, the only province with a French-language majority, because the French-speaking proportion of the Canadian population has been declining and because immigrants, especially in the past, have been inclined to become identified with the English-speaking community.

Many generations of Quebecois have been told that their community has the major role to play in the preservation and enhancement of the French language and culture in North America.

Nationalist groups, members of the intelligentsia and leaders of the large labour organizations consider the English language to be an assimilative threat because it is the overwhelming means of North American expression.

The Quebec government is regarded as the principal guardian of the French language and culture and it feels obliged to take whatever measures are necessary to ensure their defence and development.

Most accept bilingualism

Last year the language issue leaped into prominence as a result of rulings by the Supreme Court of Canada concerning the language of commercial signs.

The Quebec government got itself into trouble by legislation, contrary to the Supreme Court rulings but within its powers, stipulating that signs outside commercial establishments must be in French only while another language may be used inside with French predominating.

The law did not satisfy groups opposed to such bilingualism and it distressed English-speaking people and the growing numbers of people who have other ancestral languages.

Despite debate, public opinion polls have shown for a number of years that 70 per cent of the population at large feel that signs in French with another language should be allowed.

During the heat of discussion in December a poll conducted for a French-language and English-language radio station in Montreal indicated that 75 per cent of people consulted would accept bilingual signs.

The past speaks

Historic events are involved with the language issue.

French was the language of Quebec settlers and their governing class from the time of the first colony at Quebec City in 1608 until New France was ceded to Britain in 1763.

In 1774 by the British Act of Quebec, French civil custom, the Roman Catholic religion and existing property titles were recognized again. Formal recognition of the French language for government purposes occurred in 1791 under a new constitution that created an elected assembly with a majority of French-speaking representatives.

Rebellious times in 1837 and 1838 led to the Act of Union in 1840 and a joint parliament for Upper (Ontario) and Lower (Quebec) Canada formed into the Province of Canada. English was the only official language of proceedings for eight years.

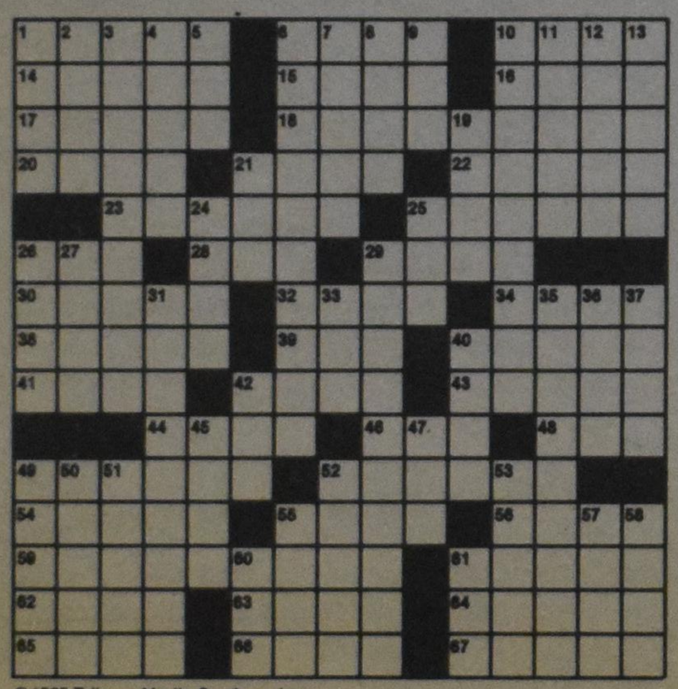
The British North America Act of 1867, a constitution joining all the mainland British colonies into the Dominion of Canada, declared French as well as English to be the official languages of the new country in Parliament, federally-established courts and the Quebec legislature.

In 1977, the Quebec legislature adopted a French language Charter some of whose terms have been the subject of a series of Supreme Court decisions including the December rulings.

The growth of Canada and its communications, and development of the United States into a world power of enveloping influence keep the elements of the language issue alive.

Weekly Puzzle

by Hank Harrington



ACROSS
1 — code
6 Jail unit
10 "I — ship a-sailing..."
14 Field
15 Zone
16 Certain sib
17 Fix firmly
18 Carousel prize
20 Hull part
21 Appearance
22 — de Leon
23 Refresh the memory
25 Crave (for)
26 Small dog for short
28 Sprite
29 Sharp flavor
30 Run away
32 Nobleman
34 Vaunt
38 Gold measure
39 Compete
40 Marsupial
41 At all times
42 Elaborate party
43 Ways out
44 US missile
46 Fowl
48 Cut off
49 Substance
52 Cultivate
54 "— in Paris"
55 Successful move
56 Weaving machine
59 First place holders
61 Moon goddess
62 Sake source
63 Author Andre
64 Snake
65 River to the Baltic
66 Burden
67 Unkempt

DOWN
1 Playground
2 Pa. port
3 Raven word
4 Anoint old style
5 Opp. of long.
6 Shut-in's ailment?
7 Misjudged
8 Tilt
9 — Vegas
10 Safe
11 In — (instantly)
12 Show pain
13 Rile
19 Nine inches
21 Wire measure
24 Convene
25 Film's Linden
26 Small dog for short
27 Nor. king
29 High abodes
31 Certain worker
33 Isle
35 Jails unjustly
36 Singing voice
37 Intake of breath
40 Eng. county
42 On the side of
45 Assistance
47 Sixth sense
49 Large: pref.
50 Garden pest
51 Vestige
52 Ballet stance
53 Slur over
55 Mint
57 Persons
58 A Moore
60 "But — on forever"
61 Water barrier

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Last Week's Puzzle

C	A	R	S		F	A	T	A	L		C	E	D	E
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A	G	E	R		L	U	R	E	D		G	E	R	M

Calendar of Events

Apr. 8	Friendship Teachers' Convention at Maranatha CRC, **Cambridge,** Ont. For info. call (519) 623-7986 or 621-4502.
Apr. 8	Festival of Praise. Spring concert by seven Ontario Christian Male Choirs. At 7:30 p.m. in St. Paul's Anglican Church, 227 Bloor St. E., **Toronto,** Ont. Tickets $8.00 per person.
Apr. 8	CPJ Ontario Kick-off at John Knox Chr. School, **Brampton,** Ont. Workshops at 1 p.m. Banquet at 6 p.m. Cost: $25.00. To register call (416) 979-2443.
Apr. 8-22	Spring Concerts by Leendert Kooy's OCMA with Andre Knevel at the organ. **Apr. 8:** at 8 p.m. in Rehoboth CRC, **Bowmanville,** Ont.; **Apr. 15:** at 8 p.m. in Wellington Square United Church, **Burlington,** Ont.; **Apr. 22:** at 8 p.m. in Willowdale United Church, **Willowdale,** Ont. For tickets call (416) 636-9779.
Apr. 9	40th Anniversary of the Ebenezer CRC, **Trenton,** Ont. Special services at 10 a.m. and 6 p.m. For info. call (613) 394-5046 or 392-2032.
Apr. 11-20	Willem Hendrik Zwart - Canadian Organ Tour 1989. **Apr. 11:** St. Paul United Church, **Thunder Bay,** Ont.; **Apr. 12:** Westminster United Church, **Winnipeg,** Man.; **Apr. 14:** Emmanuel Chr. School, **Lethbridge,** Alta.; **Apr. 15:** Emmanuel CRC, **Calgary,** Alta.; **Apr. 18:** Can. Ref. Church, **Neerlandia,** Alta. **Apr. 19:** Robertson-Wesley United Church, **Edmonton,** Alta.; **Apr. 20:** Gaetz Memorial United Church, **Red Deer,** Alta. All concerts start at 8 p.m.
Apr. 13	Spring Concert by the Brass Band "Excelsior" and the choir "Soli Deo Gloria" together with choirs from Dunnville and the Jarvis/Simcoe area. At 8 p.m. in the CRC, **Welland-port,** Ont.
Apr. 14	Organist Theresa Bootsma in recital. At 8 p.m., Redeemer College, **Ancaster,** Ont.
Apr. 14-15	"Worship that celebrates" conference sponsored by Zion CRC, **Oshawa,** Ont. From Friday 7 p.m. till Saturday 4 p.m. For pastors, elders, worship committee members. Registration $35, limit 125 persons. For more info. call (416) 723-0131.
Apr. 15	Elders' Conference Classis Toronto. Speaker: Rev. Peter Van Egmond on "Communication and interpersonal relations." At 2 p.m. in the CRC, **Springdale,** Ont.
Apr. 15	Peter Slofstra in concert with the SRS Studio Band at 8 p.m. in the CRC, 1620 Erbsville Rd., **Waterloo,** Ont.
Apr. 15	Concert by "Trio Vivant" at 8 p.m., CRC, **Clarkson,** Ont. For tickets phone (416) 274-6842 or 823-7262.
Apr. 17	Concert by Redeemer College Choir and Band at 8 p.m., at Redeemer College, **Ancaster,** Ont.
Apr. 18-29	CSS's Harry Houtman in Alberta.
Apr. 21	Christian contemporary singers, DeGarmo and Key, in concert at 8 p.m., Redeemer College, **Ancaster,** Ont.
Apr. 21-23	25th Anniversary of the Brantford Chr. School. Alumni, former teachers, members and friends are invited. For info. call (519) 752-0433.
Apr. 22	"The Great 88 and Other Keyboards," a young people concert at 2 p.m. in the Redeemer College Auditorium, **Ancaster,** Ont., introducing the piano, the harpsichord, the organ and the synthesizer. Music to see!
Apr. 22	Concert by Sarnia's "Soli Deo Gloria" with guest choir "Conspirito" from Wyoming. At 8 p.m. in the First CRC, **Sarnia,** Ont.
Apr. 29	Concert by the combined St. Thomas Ladies Choirs, the St. Thomas Male Choir and the Mixed Choir. At 8 p.m. in the CRC, **Mt. Brydges,** Ont.
Apr. 29	Spring concert by Andre Knevel at 8 p.m. in Mountainview CRC, **Grimsby,** Ont.

The Lighthouse

1008 Bathurst St., Toronto, ON M5R 3G7 / Ph. (416) 535-6262

Van urgently needed

The Lighthouse, the inner city outreach centre, supported by the Toronto-area Christian Reformed Churches, is in urgent need of a van for the transportation of people and materials.

We frequently have to pick up large refugee families from the airport. As well, from time to time we have to pick up large donations of food, clothing, furniture, appliances, etc., and deliver these to the Lighthouse or to homes of the needy. The Lighthouse has been renting vans for this purpose but it is costly and time consuming.

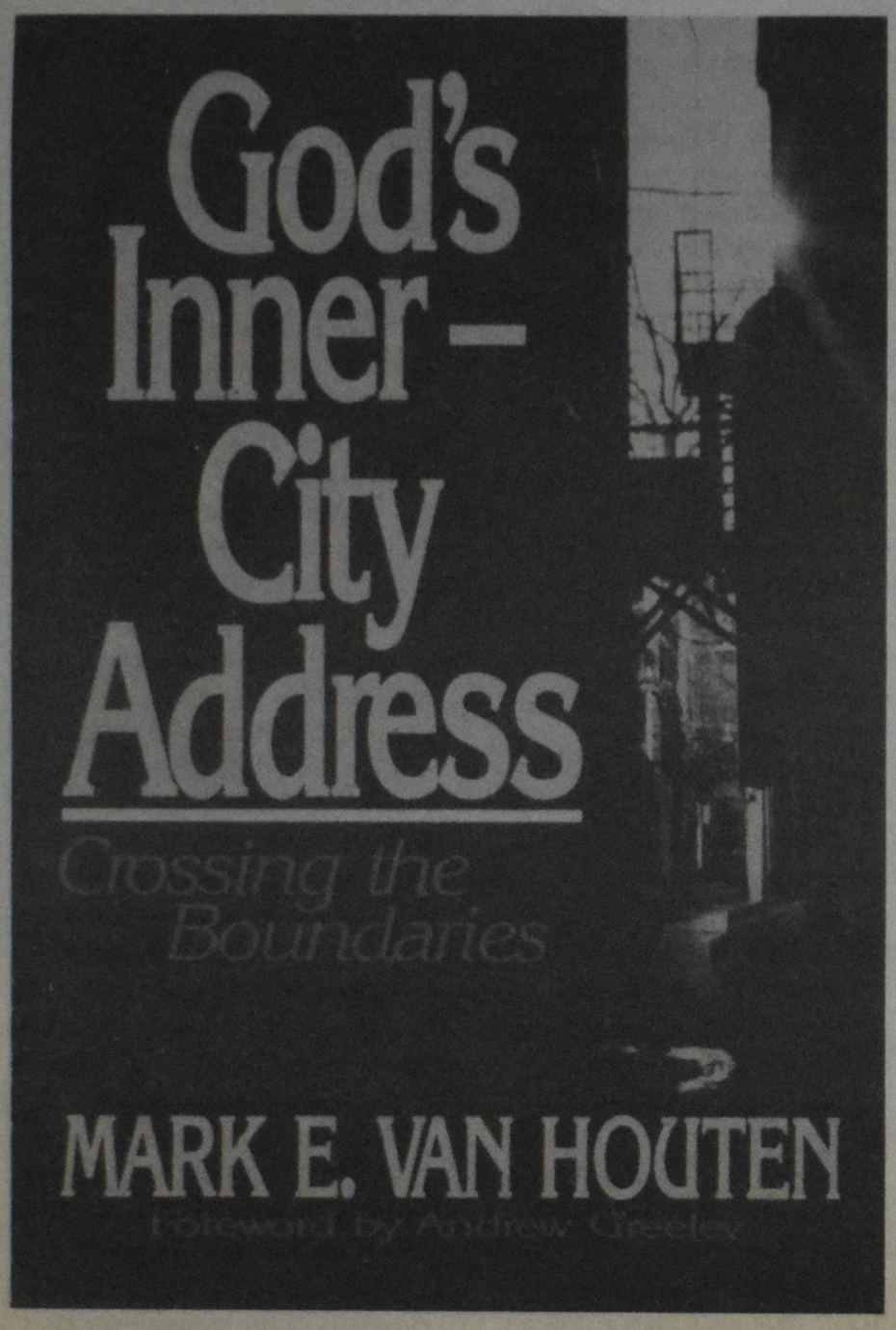
We are asking you to consider donating towards the purchase of a Lighthouse van. Please help us out! You may even have a van in good condition which you might want to donate. If so, please let us know. **Call (416) 535-6262**

Books

Robert VanderVennen, book review editor

Inner-city ministry

Grace in the gutter



God's Inner-City Address: Crossing the Boundaries, by Mark E. Van Houten. Grand Rapids, Mich.: 1988. Paperback, 139 pp., $9.75. Reviewed by Robert VanderVennen.

There is always a flip side to good families, churches and material prosperity. It shows up most starkly in the soft underbelly of cities of any size, where society's castaways gather. And then the question arises whether God has a presence there among those tragic people, and whether God ministers to them like Jesus ministered to the despised "sinners" of his day.

Thank God that there are at least a few who choose to minister to such people in his name. Mark Van Houten is one of these. Already as a student at Calvin College he was active in street ministries in Grand Rapids, Michigan. Then Van Houten and his wife moved to Chicago where, with a base in the Roseland Christian Ministries Center, he joined the staff of the Northside Ecumenical Night Ministry to work nights on the streets of the uptown area of Chicago.

In his book, Van Houten tells of his experiences with the hope that they will guide others who wish to minister in the inner city. But the book is important for you and me, too, because it helps us understand ourselves and our place in society.

Understanding the urban ghetto

Van Houten tells us that we need to "exegete" our community to understand it. For example, the fact that Moses was cast adrift in a wicker basket does not mean that his parents didn't love him. And when Ferris and Sharon abandoned their 7-month-old son, Jarod, it was not because a life of debauchery left no room for Jared. No, they made a careful plan that he would be found and turned over to the Department of Children and Family Services, who would find his parents and work out with them a plan backed by enough resources so they could keep their son. Jarod's parents had been desperate, without a penny to change his diaper or feed him. So things are not always what they appear to be.

In the inner-city, Van Houten walks and talks among gangs, drug dealers, prostitutes, pimps and police. One needs to earn the right to speak with these people, he says. One needs to learn their language and know what resources are available. And to know the dangers. More women are needed in inner-city ministries, but a problem is the physical dangers they face. Nearly all women in that part of town have been physically and sexually abused by men.

Anyone who ministers here needs sexual maturity. His or her attitude must be that of a facilitator, not one who stoops to serve or is self-righteous or judgmental. Relationships take a long time to establish, and listening is a key. Van Houten puts his cards up front by wearing a clerical collar. He often absorbs anger directed at God. He tries to draw people to himself, so that he can be a praying, blessing priest who motivates people to want to escape their bondage, and then he helps them do so.

Elders and deacons in the gutter

Van Houten has help in his work, of course. Among his helpers are "Deacon Jerry," a pimp who has agreed to refer to Van Houten any of his employees who want to get out of prostitution. His "elders" include restaurant owner Andrus and bartender Gus, who guide people to him and tip him off to people who are open to help.

All of us ought to read this book, and perhaps read it together in a Bible study group. It simply won't do for us merely to be cosy in our nice suburbs, towns and farms. One reason is that some of our neighbours' children — if not our own — end up in the tough sections of our larger cities. But more important is the need for us to know the world in which we live, how it is different from the world of a generation ago, and in what ways it needs the gospel. For that matter, churches and families would be beautifully transformed if every teenager among us could make a guided visit, even of only one hour, of a Christian mission to those trapped in the decadence of our cities.

Friends of God

Wayne Brouwer

Sincere hearts

"... with glad and sincere hearts ...." **(Acts 2:46)**

Here's an interesting quotation: Let us begin by committing ourselves to the truth, to see it like it is and to tell it like it is, to find the truth, to speak the truth and to live the truth. That's what we'll do!

Who said that? A very famous man named Richard M. Nixon! He spoke those words as he accepted the U.S. Presidential nomination of the Republican party in August of 1968. And you know the rest of the story. After six years in the White House, the scandal of lies and deception surrounding the Watergate break-ins drove him from office in disgrace.

Yet, Mr. Nixon still believes he did nothing wrong, nothing that all his predecessors didn't do as well. His problem was not dishonesty; his problem was that he got caught!

Abnormal normality

Lying is "normal" in our world. Says Dr. Johnson in Boswell's *Life*, "It requires no extraordinary talent to lie and deceive." We are naturally dishonest, from the youngest child who tells her parents with straight-faced sincerity: "*I* didn't do it!" to the politician who blatantly deceives his people, justifying it as for the national good. When Adelai Stevenson was running for public office, he said in a speech: "A lie is an abomination unto the Lord, and a very present help in trouble."

One automobile insurance company keeps a list of the unbelievable stories that are filed with accident claims. A fellow says, "I told the police that I was not injured, but on removing my hat, I found that I had a fractured skull!" And another justifies himself this way: "The pedestrian had no idea which direction to run, so I ran over him!"

Necessary evil?

H.G. Wells claimed that lies were "the mortar that binds the savage individual man into the social masonry." We *need* to lie to one another if we are to get along! And Henrik Ibsen went a step further. "Take the saving lie from the average man," he said, "and you take his happiness away, too." We *want* to hear a lie! Who wants the mirror on the wall to be truthful? Who wants to hear the ugly honesty about the inner self? Who needs the frustration of the truth, when a lie sounds so much better?

Several years ago *Psychology Today* reported the observations of sociologists Ron Turner and Charles Edgley. They listened to 245 real-life conversations, and then interviewed all those who had received compliments of any kind during those interchanges. *Most* said they didn't believe the other person was telling the truth. They thought the compliment was actually begging for return praise, or that it came from someone who was trying to manipulate them, even if the person was supposed to be a friend.

No need to hide

How refreshing is the community where sincerity reigns supreme! Christians in East Africa have a saying that one who knows the Lord lives in a house without roof or walls. For when God has searched the heart, and storms past our private defences with his gentle love, we no longer need to hide from him or each other.

Recently a young man started attending our worship services. At first he came because of a friend. But now he is excitedly asking how he can become a Christian and join our fellowship. Why? He was struck by the genuine care people showed one another, and the sincere way they talked. In a world of shrewdness and manipulation, he found people receiving him in straightforward honesty. And he wants to know the Christ who makes sincerity possible!

Sports Illustrated writer Phil Elderkin once wrote an article about a basketball coach who was so unusual because sincerity and goodness were such an obvious part of his character. One line in his story went like this: "He could sell his parrot to the town gossip and never have to worry!"

That's character that runs deep and true. It's sincerity. It may be odd in our world. But people who find it in communities of Christ sit up and take notice. And maybe today someone will ask you why you are so refreshingly honest. Why your heart is sincere. Why you're glad to be alive.

Have a nice conversation! And tell him the Truth!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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